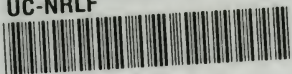
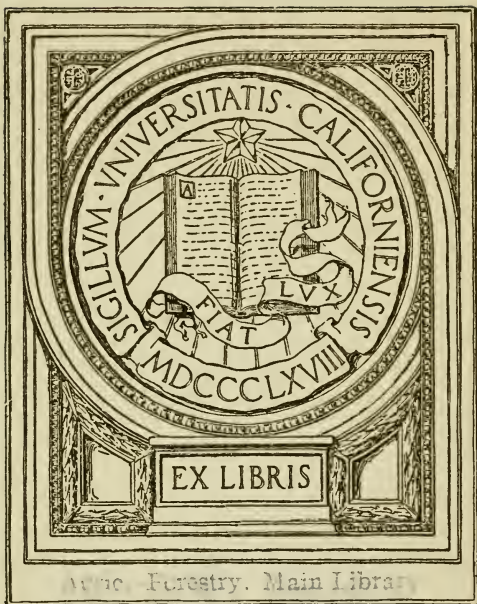


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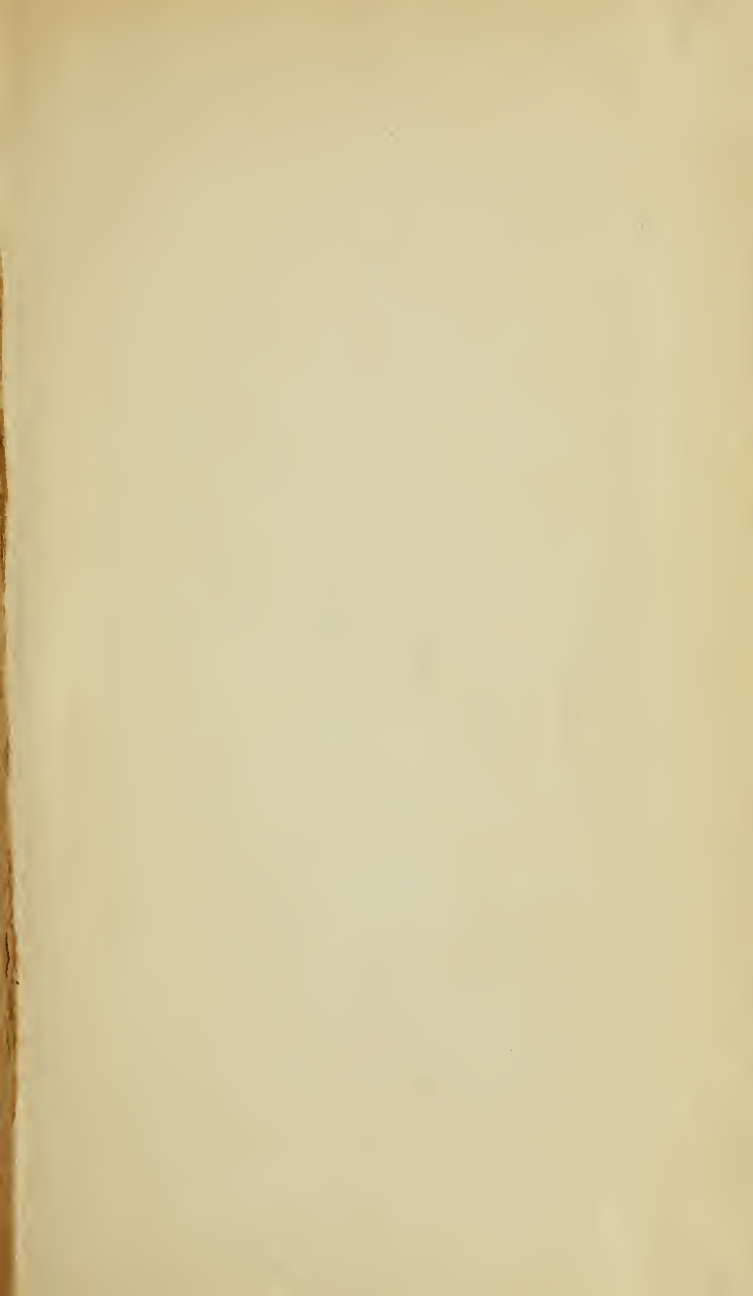
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Mrs. Jean Morris Ellis

Character Building and Reading

A Correlation of the Facts of Psychology and
Physiology in their Relation to Soul
Discipline and Physiognomy

By

Jean Morris Ellis

Lecturer on Psychology, Physiognomy, Brain Culture,
Parental Responsibilities and "The Christ Within."

1911

Church & School Publishing Co.

Eugene, Oregon

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BY

JEAN MORRIS ELLIS

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DEDICATION

TO MY FRIENDS:

WHEN Kingsley was asked by Mrs. Browning for the secret of his character and accomplishment, he answered: "I had a friend." These words strike an answering chord deep in my heart as I ponder on all that My Friends have meant to me in help, in love, and in inspiration to my work and life.

So, in dedicating this little volume I'll paraphrase the loving words of Tiny Tim: "God bless you, every one."

INTRODUCTION

This book is a combination of science and hortation. It tells how to live, and gives the scientific reason for so living. In order to make the most of life, we must know ourselves. This book is a mirror, which, if wisely used, will enable us to see ourselves. It is a chart of the great ocean of life. It is a compass which anon points to the port of Success. It will prove a boon to all classes.

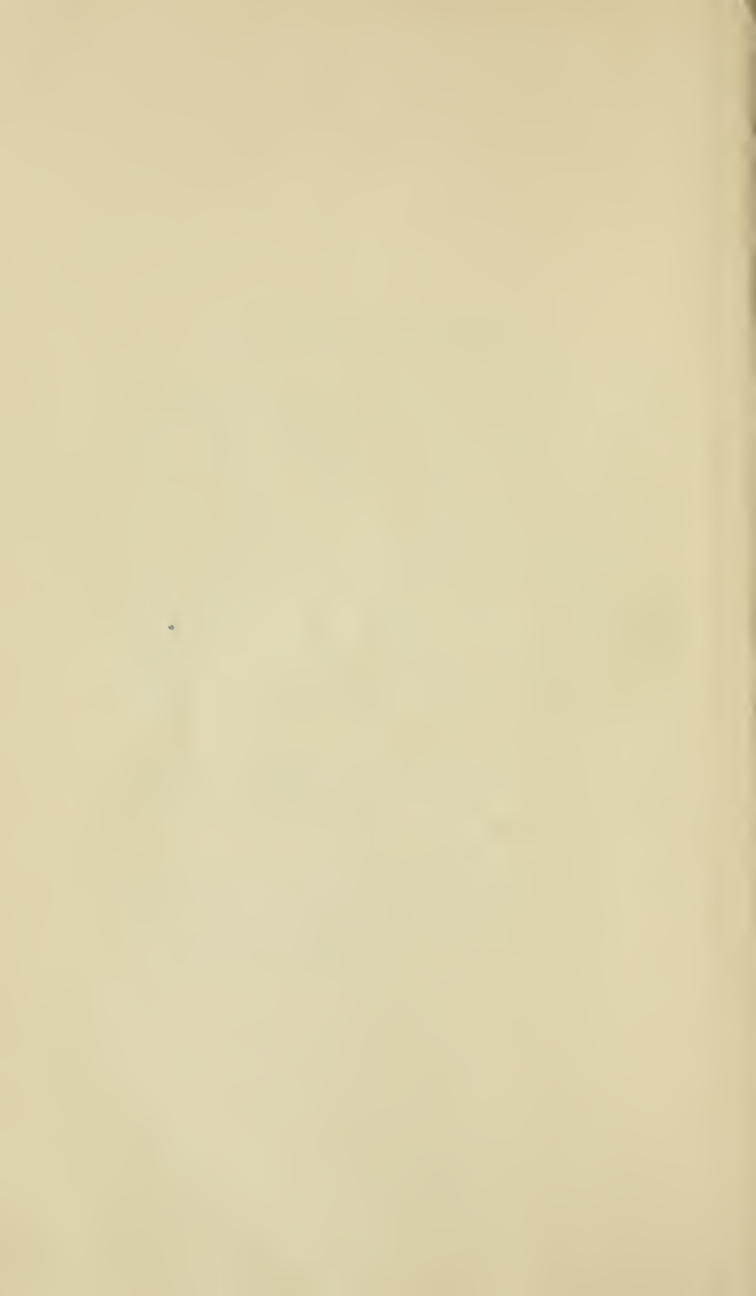
This book is the product of a well disciplined, mature mind. The author has from childhood been a close student of human nature and psychology. Her many years of actual experience as an esoterio and popular lecturer in the field of Character Building and Character Reading and kindred subjects has brought her in touch with a very large number of America's greatest minds. This has been an aid to her in this work.

Everywhere her lectures have always proven very popular. The present volume contains the cream of these lectures, with much added material, and will, therefore, meet a demand so frequently made, to have the lectures in a permanent form.

As this book finds its way into the libraries of thinking people throughout the land it will sow good seed, which, maturing, will elevate the ideals, strengthen the hope, and breathe new life into the inner man.

HARRY BENTON.

Eugene, Oregon, March 1, 1911.



PREFACE

The main and primary object in each life should be *Character Building*. It is the *wisdom*, after which *all things shall be added unto you*.

That humanity has at last caught the larger vision of its own possibilities in this respect, none who can read the signs of the times can for a moment doubt.

Every book should have a reason for being. If this one throws some light on this all absorbing problem, and points the way to larger growth and unfoldment to even one soul, it will not have been written in vain.

In Part First, the great central fact I have endeavored to convey is the necessity of *Building Character* according to the perfect example provided by the "Divine Architect" in the life and character of Jesus of Nazareth, and to so discipline the soul that the "Power of the Spirit" may shine forth in our lives.

In Part Second I have essayed to present the essentials of Character Reading, by cranial, facial and other indications. A working knowledge of these things is absolutely indispensable to one who would help solve the great problems of human development and progression.

In the chapter on the Gallian System, I have discharged a duty which I believe devolves upon everyone who attains to a realization of the importance of the scientific labors and discoveries of Dr Gall, and an understanding of the vast benefits to the race to be derived from a thorough understanding and application of the principles of the science he founded.

I desire also to acknowledge my indebtedness to the works of Drs. Gall and Hudson, the Fowlers, and especially to my instructors in the American Institute of New York, and in particular to those rare souls, President Nelson Sizer and Charlotte Fowler Wells, both of whom it was my inestimable privilege to know

as loving friends and counsellors, aside from the association of the class room. Not only did they give unstintedly of the riches of their long professional experience and scientific knowledge, but their lives, preserved so far beyond the allotted time of man, involved a wealth of association and reminiscence otherwise impossible. Both born in the early years of the last century, the brilliant galaxy of characters who made the history of our country at that time a world marvel, were not mere names to them, but friends and fellow travellers who had gone on to their reward, while these two tarried yet a little while—blessed links between us and the glory and greatness of a past generation.

To hear loving and familiar anecdotes of such men and women as Dr. Howe, Horace Mann, Wendel Phillips, Beecher, Emerson, Horace Greeley, Professor Morse, Dr. Holmes, Lucretia Mott, Mrs. Stowe and many others, and to hear descriptions of the Immortal Lincoln, of Douglas, Benton, and even Webster, Calhoun and Burr, was indeed an education in itself and never to be forgotten.

I only pray that some little light from the radiance they so generously shed may illumine the pages presented here and thus continue the good work to which they devoted their long and consecrated lives.

JEAN MORRIS ELLIS.

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Character Building and Reading

CHAPTER I.

Character and Brain Building

At no time in the world's history has so genuine and intelligent an interest in character building existed as at the present day. We are just beginning to realize its vital and practical importance and our own power in this respect.

Never has there been a time when the "spiritual significance" burned "through the hieroglyphic of material shows" as now. There is an awakening of understanding and a spiritual unfettering felt and recognized by all except the least "erected souls."

The spirit of all great discovery, of all divinely inspired truth, of Christ the crucified, and all the great advance guard of teachers and revealers who have lived and suffered and

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died in order that the blessed seed of our spiritual regeneration might be sown, moves abroad upon the earth as never before.

Humanity is no longer spiritually blind. Its discernment has reached a point where it may well be said: "There are no secret sins." So marvelous is the sensitiveness of the present age to the thought currents and life vibrations which emanate from different individuals.

Maurice Maeterlinck, the Belgian philosopher, touches the keynote when he says: "Though you may assume the face of a saint or a hero, the eye of the passing child will not greet you with the same smile if there lurk within you an evil thought, an injustice, or a brother's tears. It is thoroughly borne home to you that if there be evil in your heart, your mere presence will proclaim it today a hundred times more clearly than would have been the case two or three centuries ago. It is felt on all sides that the conditions of the work-a-day world are changing. Let us wait in the silence, perhaps 'ere long we shall be conscious of the murmur of the gods."

"A man full of candor and probity, spreads around him a perfume of a characteristic na-

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ture. His soul and character are seen in his face and in his eyes," Marcus Aurelius; and Solomon, the man of wisdom, declares: "The countenance of the wise sheweth wisdom, but the eyes of the fool are in the ends of the earth."

The prophets and seers of all ages have perceived the great truth, that "every spirit builds its own house," but only in this generation has come to the many the power to sense the same self-evident fact.

Spirit builds body according to its own stature and condition. The body being but a reflection of the soul, it mirrors soul, and gives the beholder a true image of the inward character. From these facts we must conclude that being each one of us a free agent, each can decide for himself what manner of body he will build.

Our thoughts are the materials from which we build character, bodily form, and destiny. "Sow a thought, reap an action; sow an action, reap a habit; sow a habit, reap a character; sow a character, reap a destiny."

We are placed here for evolvment. We cannot afford to waste the time allotted to us. Each must render an accounting of his tal-

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ents, and be judged according to the use he made of them.

Professor James says: "Men the world over possess amounts of resources which only exceptional individuals use."

The human mind has well been likened to the iceberg, nine-tenths of which is submerged beneath the surface of the water.

In each soul smolders the divine spark only waiting to be fanned into life and light by earnest effort and faith in our oneness with the Father.

Brain Building

Our brains are of such plastic material as to make it impossible for us to permit a thought to travel over a brain track even once without being forced to reckon with the furrow it has made sooner or later.

Refunctioning Error

Nothing so clearly shows the importance of creating and maintaining healthy and desirable brain tracks as a visit to an insane asylum or sanitarium for the treatment of nervous diseases. Here on all sides are the awful re-

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sults of **refunctioning error**. A shock, some great grief or disappointment and often, alas, a train of thought coming from abnormal self-centered habits of mind, or selfish egotism, is dwelt upon and consequently refunctioned in the brain until it has worn a furrow so deep as to undermine the very throne of reason itself. Homes are wrecked and lives are shattered because the victim of some calamity or idea was not aware that reliving the experience over and over again would cause such an inflammation in the portion of the brain involved in the thought that serious and often appalling results must follow.

It is a good rule never to allow a thought which results in nervous strain to refunction. Be governor of your own mind, both conscious and subconscious. As an illustration of this necessity, permit me to cite an instance.

After working on a chapter on "The Temperaments," last night, until very late, I supposed after ten minutes' fresh air and exercise that sleep would come immediately. Instead of which the subconscious, which had evidently been planning a little essay of its own on the subject of "Refunctioning Error" caught

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the conscious attention just as it was slipping off into dreamland and insisted that I arise and jot down some ideas on the subject. The ideas poured into the conscious mind clearly and freely, but reason called a halt. It said, "No, I have done all that I can do without paying the penalty of an exhausted nervous system." "But," answered the subconscious, "I may not be able to impress my message on that stupid conscious mind tomorrow morning." I answered, "Yes you will. I will stop working on 'The Temperaments' tomorrow long enough for you to say what you have to say on this subject."

Result, the subconscious, like an impatient child who has been satisfied with a promise on which it can rely, subsided into quietude. It evidently camped on the threshold of the conscious, however, for even as I awoke this morning the first words of this little talk on "Refunctioning" impinged themselves on my brain.

Some time ago I was consulted in the case of a gentleman who was rapidly approaching mental unbalance in consequence of the incessant refunctioning of a terrible shock he had received some time before.

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Word had been conveyed to him that his wife and two daughters were in extreme peril of their lives. He sprung upon the bare back of a horse and started to the rescue with the awful anticipation of finding that they had met with a terrible death. His horse shied, threw him to the ground and galloped away. Dazed and bruised he scrambled to his feet and ran along the mountain road a mile or so to the scene of the accident to find that the lives had been saved and that the three imperiled women were not his loved ones at all.

They had changed their minds after his departure earlier in the day and were safe at home.

The horror through which he had passed, however, burned so deep into his brain that it was rapidly rendering him incapable of regulating his mental operations. Sleeping or waking, his brain constantly refunctioned the scene through which he had passed.

I requested him to tell me the whole story over again and when he came to the point where the boy messenger recounted the peril in which the three women were, and whom he had all reason to believe were his own wife

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and daughters I stopped him and "suggested" with all the earnestness and positiveness at my command: "Yes, but **your people were safe at home** and no one was hurt anyway. From now on you will remember that **your people were safe at home**, and you won't go beyond that." And to his amazement he found that those six words blocked up that awful brain trench which the agony of that experience had dug, and once more left him free to enjoy life.

Experimental science has fully demonstrated the deadly effects of destructive emotions. Thoughts of anger, malice, hate, fear, etc., develop deadly poisons in the human body and hurry thousands into premature graves every year.

If this be true of the body what shall be said of the mind which harbors these enemies to peace and well being. Tens of thousands who are in our penitentiaries and insane asylums today are there because of the habitual giving way to these injurious passions and emotions; and untold numbers outside are weak, diseased, miserable and unsuccessful from the same cause.

Truly, we should guard our thoughts. Each

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one is woven into the very warp and woof of our being, beautifying or marring the whole fabric.

It is imperative that we learn our own power to build or block brain tracks at will. First go over the ground, and with the aid of reason and judgment obtain a thorough discharge of the old, undesirable idea. Then plant a counter suggestion right where it will effectually block up the way to that particular track, for if it is permitted to remain open it will soon become a thoroughfare, which will be difficult to obliterate, and along which our thought will involuntarily travel to disaster.

Where Help Is Found

Once, as a child in Liverpool, I was permitted to go to the great market on an errand. I lingered, attracted by the wonderful display of edibles from all corners of the globe, until caught in the great, surging crowd of Saturday afternoon marketers, and carried along helplessly until I found myself on a strange street, too bewildered to even remember the name of the hotel at which we were stopping. Fortunately, my mother's admonition occurred to me. She had impressed upon me many

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times that if I ever was lost, I should stand still in a safe place and look for a policeman. So, standing close to a protecting lamp-post, I looked up and down the busy street until my eyes caught the glint of imposing brass buttons and the oval-topped helmet. Instantly all fear left me, and I was surprised to find that as fear went out my wits came back, so that by the time the guardian of small lost persons reached me I was able to describe my stopping place, and in a few minutes found myself safe at my mother's side.

Since then I have seen so many children of larger growth lose their way in the crowd, and have thought, Oh, if they would only stand still in a safe place and look earnestly for guidance, it would surely come!

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."

"Rest in the Lord and wait patiently for Him."

Knowledge cometh from without, but wisdom cometh from within. When finite understanding fails, let us go into the silence of our own souls. The promptings of infinite wisdom await us there.

Let us welcome and cherish every noble

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and inspiring thought, but resolutely reject the grim catalogue of errors that would fain creep in to blight and hinder our progression.

Brain Building

It is well to look upon the brain as a series of telegraph wires and stations. The brain fibers being the wires, and the centers the stations. Mother Nature is the superintendent, and sees to it that more lines are put up and the stations enlarged according to the number of messages sent over any given line. If we are in the habit of constantly using the wires that run to Conscientiousville and Integrity Heights and Sunny Brae, she will add more wires and enlarge the stations so as to facilitate the transmission of messages to these points. But, alas, we are free moral agents; she can not coerce us; so, if we prefer to keep the lines to Destruction Crossroads and Avarice Hollow busy all the time, there is nothing for her to do but put in the extra lines and enlarge the stations in those directions.

Kaes, the great German authority, tells us that the brain of a man of thirty-eight is twice as rich in fiber as that of the boy of sixteen. It is also true that the brain growth

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proceeds along the lines of present mental endeavor. Each center increases in size and complexity in exact ratio to the activity of its faculty, just as the size and power of an arm increases with exercise.

Exhaustion

Guard both body and mind as far as possible from a state of exhaustion. Remember that our power of resistance to temptation is at its lowest ebb when our nervous force is depleted. More crimes are committed on Saturday night than any other. This is largely owing to bodily and mental exhaustion.

When the brain is fatigued, cell destruction goes on apace, and the highest brain centers are the first to give way. As you value the harmony of the home life, friends, reputation, position and character, learn to stop before the point of mental and physical exhaustion and irritability is reached.

Moment by moment, day by day, and year by year, we are adding to and strengthening the lines and enlarging the stations of our individual telegraph systems. May we build in harmony with divine law, so that when the

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"Master Builder" comes, He may say, "Well done."

Keeping the Soul Sweet

If we desire to be normal in mind and body, we must keep our souls sweet and sunny, loving and forgiving.

We must learn to welcome the shadows, as well as the sunshine, and gather comfort from the knowledge that the richest and sweetest souls we meet have grown strong and tender through overcoming.

The story is told of a naturalist who received from a friend in Africa the chrysalis of a rare and beautiful butterfly. When the time came for his treasure to emerge from its prison, he watched its struggles with much anxiety, for the tiny gossamer threads held it fast in spite of its exhausting efforts to escape. At last, fearing its strength was insufficient for the task, he carefully severed the few remaining bonds.

Patiently he watched, expecting to see the brilliant wings perform their office, but alas, after a fruitless fluttering, they gave up the effort.

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Then our naturalist wrote to the friend in Africa, explaining his own action in severing the bonds, and asking why the wings were useless. Promptly the answer came back, "The struggles which you feared would result fatally are Nature's method of strengthening the wings. Without these struggles full development can not take place. Your well-meant interference will result in your butterfly crawling through its brief existence, instead of soaring aloft as Nature intended."

Our struggles make us strong. Without them we are apt to crawl, rather than soar. There is real and abiding joy in "wresting success from defeat;" in treading the mountain heights in the teeth of the storm. We can not afford to sit weakly down among the foothills bewailing the fact that the mountains are steep and circumstances against us. "Man is not the creature of circumstances; circumstances are the creatures of men," and often out of the most unpromising circumstances the most beautiful souls emerge.

One of the dearest and sunniest souls it has ever been my lot to meet, might well be excused if she shed tears and bemoanings, instead of smiles and blessings, along her way.



Mrs. Sarah Mulkey Todd (Grandma)

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Dear, brave little Grandma Todd, with your loving heart and quaint humor, how many lives you have brightened and encouraged in the last hundred years! (For Grandma will be a hundred and one years old on the 29th of March, 1911).

The friends of youth have long since departed, but Grandma will never lack for friends, for, like "Kim," she is "the little friend of all the world," and all the world smiles back at her. She is "Poor in purse, but rich in soul, Wit and wisdom lighting the whole." Rich, indeed, in her sublime and childlike faith in God and humanity. Rich in that wonderful vision which sees good in everyone and beauty everywhere. A hundred years old, and yet the tiny feet patter joyfully about on kindly errands, and the little toil-worn hands are ever reached out to do something for somebody. She has the heart of a child and the wisdom of her years; even the keenest mind must look out for its laurels when it measures wits with hers. And the secret of all this? She has from childhood known that "the everlasting arms are 'round and about her." The windows of her soul have ever been wide open to receive the light and dispense it again in its

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fulness. Her life has been vitalized and enriched by the love she has lavished on others, and theirs in return.

The sins of hate and malice and envy have been strangers to her, therefore her being has not been poisoned by their baneful influence. She is systematic and orderly, her belongings have a place and she can find any of them in the dark. Her beautiful, soft, snow-white hair and ruffled cap, the quaint, full skirt and neat little bodice are always just as they should be, therefore her mind is never harassed by disorder.

She never over-eats, so, as she says, "everything agrees with me."

But above all, **she loves everybody**, and rejoices like a sunny-natured child in the fact that, as she once said to the superintendent of the Christian Home in Eugene, Ore., of which she is an inmate, "everybody loves me, even the cat," and the white kitten purred contentedly and settled down for its nap in Grandma's lap.

The ordinary century plant blossoms but once in a hundred years, but here in this little picture I present one which has bloomed and shed its fragrance throughout a hundred years

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of blessed influence, and the end is not yet, for all who have known and received the benediction of this life will do a better and braver work in consequence.

We may not let such lessons pass unheeded.

Let us not dwell unnecessarily on the faults of the unpleasant people we meet. There are so many beautiful souls that touch ours as we pass along life's way. These are our inspiration and promise of that better time to come, when the true spirit of brotherhood shall reign among men.

Such lives are the personification of the Christ spirit. It is the practical application of the Master's teachings in our everyday existence. It is our radiant heritage to be permitted to so till the gardens of our own hearts that only flowers of love and gladness and fruit of wise and well doing may grow there; more than this, it is our blessed privilege to address ourselves to that nobler inner self which lives in everyone and thus dispel the obscuring fog of vanity and flippancy, yes, even the mean, the sordid, and the vicious in the personalities of the unfortunately constituted individuals we meet.

We deserve little credit for loving the lova-

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ble and being kind to those who are kind to us. It is when we love the unlovable and are kind to the unkind, and seek patiently for the divine spark of goodness which is hidden under much error, that we "acquire merit" and build worth-while character.

To do this, we must keep close to nature and nature's God. Loving the sun and the rain, the blue sky and the grey clouds. The beauty and fragrance of the lily and the sweet breath of the clover. We must revel in the tender green of the springtime and the bare, brown branches of autumn. Above all, let us keep our hearts loving and tender and patient toward those who walk this earthly way with us.

Who has not gently rescued the little faded flower—dropped by some baby hand perhaps—from the footpath, lest some careless heel crush out its sweetness; or tended the fallen fledging lest harm befall it. But what availeth all this if we love not our own kind. If hearts can break and lives be shattered even at our own fireside while we pass on oblivious to their needs.

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While We May

The hands are such dear hands ;
They are so full ; they turn at our demands
So often ; they reach out
With trifles scarcely thought about,
So many times ; they do
So many things for me, for you—
If their fond wills mistake,
We may well bend, not break.
They are such fond, frail lips
That speak to us. Pray, if love strips
Them of discretion many times,
Or if they speak too slow or quick, such crimes
We may pass by ; for we may see
Days not far off when those small words may
 be
Held not as slow or quick or out of place, but
 dear.
Because the lips that spoke are no more here.
They are such dear, familiar feet that go
Along the path with ours—feet fast or slow,
And trying to keep pace—if they mistake,
Or tread upon some flower that we would take
Upon our breast, or bruise some reed,
Or crush poor hope until it bleed,
We may be mute.

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Not turning quickly to impute
Grave fault; for they and we
Have such a little way to go—can be
Together such a little while along the way,
We will be patient while we may.
So many faults we find,
We see them; for not blind
Is love. We see them; but if you and I
Perhaps remember them some bye and bye,
They will not be
Faults then—grave faults—to you and me,
But just odd ways—mistakes, or even less—
Remembrances to bless.
Days change so many things—yes, hours,
We see so differently in suns and showers.
Mistaken words tonight
May be so cherished by tomorrow's light,
We will be patient, for we know
There's such a little way to go.

—Frances E. Willard.

Truly, these need our loving kindness and ministering thoughts, but not more than we ourselves need to bestow them, for the vibration of every noble impulse courses as a healing stream through every cell of him who sends it forth and he who receives it, and gath-

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ering strength from other heaven-born waves of thought, returns as a beneficent boomerang to bless its author and link him with the great divine source of all good things.

“Make haste to love today. Make haste to be kind and considerate and generous today. For now is the accepted time.”

CHAPTER II.

Health of Body Inseparable From Health of Mind, or Psycho Therapeutics.

"This is the great error of our day. In the treatment of the human body, that physicians separate the soul from the body. . . . If you would have the head and body well you must first cure the soul." Plato.

There is tragedy in the spectacle of a powerful and glorious mind vainly striving for full expression through the medium of a sickly and inadequate body and the pity of it is that it is all unnecessary—all owing to our misconception of the true relationship between the soul and the body. "For of the soul the body form doth take. For soul is form and doth the body make."

It is like grieving over a dying plant when all that is necessary is to throw up the blind and let the sun in, in order to revive it and impart strength and life.

HEALTH OF BODY INSEPARABLE

This does not mean that the five foot person weighing a hundred and twenty pounds can accomplish a metamorphosis which will result in his measuring six feet high and weighing two hundred pounds.

It does mean, however, that the soul is the administrator of the brain and the body and that it is capable of directing the necessary rebuilding or curative life forces to any cell or organ in the body.

It is of little avail for the physician to administer the necessary compound for restoration to health if the patient's subconscious or objective attitude is such as to nullify the effects of his remedies.

The effects of the Placebo (bread pill) so frequently used by physicians, is not the result of pure imagination as most people suppose, but of the conviction being carried to the subconscious mind that the remedial agent has been placed in the system.

Upon this suggestion or assurance being given, the soul or subconsciousness at once gives the order for its proper utilization.

We may accept the claim that the subconscious is capable of manufacturing the necessary healing agent, or conclude that in most

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persons the blood, in all probability, has already the element required for healing and simply directs the action of an ingredient already possessed. In any event we know that the cure is accomplished.

The wonderful progress of the sciences of Physiology and Psychology within the last twenty years has shed a great white light of revelation over much that was unexplainable hitherto.

Scientific arrogance is a thing of the past. Only the ignorant man is contemptuously incredulous.

The true scientist stands humbly—expectant of what tomorrow will bring forth.

The Psychograph, the X Ray, the Ultra Microscope, the Wireless Telegraph and Telephone have already revealed wonders far beyond anything the wildest dreams of superstition ever conceived.

The earnest investigation along Psychic lines has illuminated the teachings of the Master until his smallest word and act become fraught with a living, vital significance never dreamed of before.

We are learning to scan the scriptures for spiritual truth, even as Agassiz taught his pu-

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pils to **observe** in natural history, and we are shamed and humbled before God as we realize the petty pretense of understanding and service we have rendered in "His name."

Every awakened soul is standing hushed and reverent in the great silvery silence in which shines the flower entwined anchor of hope and divine promise. And even as we wait, the vibrations of eternal harmony ripple on the shores of time, and we hear the "Peace be still" of the Master and know of a truth that "the kingdom of heaven is within" and that we have linked our souls with the over soul.

The physician who conscientiously acquaints himself with the intricate and marvelous mechanism of the human body, together with its material necessities both under normal and abnormal conditions, deserves our unstinted esteem and appreciation.

He who in addition to this acquaints himself with the necessities of the human soul and its relation to the body is indeed a benefactor to the race.

There are two methods by which we can reach the soul and through it revolutionize

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bodily conditions. These are suggestion and auto suggestion.

Suggestion is the method by which one person reaches the subconscious mind of another and so influences his thought, action or physical condition.

Auto suggestion differs from suggestion only in this: that it emanates from the objective mind of the individual whose subjective mind is to receive it. It is a suggestion, not from an outside source, but from the objective mind of the individual to his own soul or subjective consciousness.

It is well for us to remember that we are constantly either giving out or receiving suggestions and that our lives are immensely influenced in this way from the time the dear mother "kissed the place to make it well" until we are perhaps hurried into the grave, as many have been, because the doctor or attendants have not understood the danger of permitting discouraging suggestions.

Every day human beings are being killed or cured, blessed or banned, raised to the highest pinnacle of hope, or thrust into the lowest depths of despair, led into crime and folly or saved from themselves, by this marvelous pow-

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er of suggestion. For anyone to question these things today is to confess himself ignorant of fully demonstrated scientific facts and of the essence of the Savior's teachings.

In no case is suggestion, whether auto or otherwise, of the slightest avail unless a conviction of its truth can be conveyed to the subconsciousness. Herein is a revelation in regard to the necessity of "Faith" so constantly emphasized and demonstrated in Christ's ministry.

In his native place he could do no miracles "Because of their unbelief."

Nowhere do we find in His teachings that his suggestion cured. Always it is "Thy faith hath made thee whole." And again and again he tries to awaken humanity to its own power, as when he said: "Greater things shall ye do than these." "Verily I say unto you, whosoever shall say unto this mountain, be thou taken up and cast into the sea, and shall not doubt in his heart, but shall believe that what he says cometh to pass, he shall have it." . . . "Therefore, I say unto you, all things, whatsoever ye pray and ask for, believe that ye have received them and ye shall have them."

To me, in years gone by, such passages of

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scripture were obscure and well nigh meaningless. Today, in the light of modern psychological knowledge, they do but emphasize the glory and immutability of divine law. "Seek ye first the kingdom of heaven," (a knowledge of the inner life) "and all things shall be added unto you."

Make a study of spiritual laws. Don't say you cannot afford the time. You cannot afford not to afford the time. None of us are so occupied that at some time during the twenty-four hours a few minutes cannot be found in which to get acquainted with God and our own souls. To refuse to do this is as though you started on a long journey over a rough and stony road without taking time to put your shoes on; or launched yourself with but feeble swimming powers in mid ocean without a life preserver when there were plenty to be had.

The new psychology reveals God and illuminates the teachings of the Savior into words of living import which all may understand if they but seek the spiritual significance contained therein.

Truly, the outlook is hopeful. We are beginning to understand the words of Paul:

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"The letter killeth, but the spirit giveth life."

Poor, purblind humanity is struggling into the light which only the seers and the prophets have hitherto perceived.

Everywhere we go we find the same great soul awakening. The same hunger for spiritual enlightenment. The call of the spirit is heard by thousands today where tens listened in ages past. In the church and out of it the voice of infinite wisdom vibrates until the souls of the multitude sway in rhythmic measure in response to the "come up higher" of the Father.

Christ Thought

It would seem that the time has come which Christ forecast when he said: "I have yet many things to say unto you, but **ye can not bear them now.**"

The spiritual sense of that age was not sufficiently developed, but today the message which the apostles could not bear is writ large and clear and the awakened consciousness of this generation is responding gloriously.

We are beginning to realize at last that the great ocean of God's love for us knows no ebb or flow; that it is always flood tide, and that

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if we suffer it is because we have transgressed the law.

To know God thus we must seek him in the sanctuary of our own souls. "Go ye into the silence and learn of him." "If any man lack wisdom let him ask of God."

The super-consciousness is the voice of infinite wisdom which speaks to our soul if we will but listen. "Gladly would I have spoken my word and revealed my secrets unto thee if thou wouldst diligently watch for my coming and open unto me the door of thine heart."

What avails our claim to the name of Christian if we can not live hour by hour and day by day our faith in His promises and obey His commands. He has commanded us: "In nothing be anxious." Yet in how many who "call on His name" does anxiety poison existence and paralyze effort.

He declares that all things work together for good to them that love God.

"Before they call I will answer and while they are yet speaking I will hear."

"Ask and ye shall receive. Knock and it shall be opened unto you."

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“He that believeth in me, the works that I do shall he do also.”

The early Christians believed in an immanent God to whom they could look for guidance in every moment of need and whose promises would never fail them.

Where is the transcendent light which shone for them—which glorified life and robbed even the Roman arena and Nero’s awful torch of the power to pain or make afraid.

It is coming back to you and to me—that light which has so long been obscured by human opinions and dogma and self-conceits, is shining again in the world.

We are returning to a real belief in the teachings of Christ and find to our surprise that they are as true and applicable today as when he walked among men and taught the multitude in days of old.

This knowledge is mighty. Through it we can overcome the powers of error and darkness.

He who healed the sick and added joy and plenty to the wedding feast—who fed the multitude and raised the dead is here among men—“Lo, I am with you always, even unto the end of the world”—and the spirit of infinite

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love incarnated in Him shall be our guiding star—leading us out of “the land of bondage” and into the light of spiritual regeneration and material plenty and happiness.

Sickness, hunger, grief, and even death did he banish from the lives of those who came within the law.

For ages unbelievers have looked upon Jesus as a visionary and an impractical idealist. Even those who professed to have faith in Him have carefully abstained from following His teachings, evidently considering them out of the question in their day and age.

What a change has been wrought in the last few years. In the light of modern psychological discovery it is seen that Christ alone has taught the true omniscient law of life for both time and eternity.

We understand now **why** we should “Love one another.”—Love our enemies—“Do good to them that despitefully use” us. We know that precisely in the measure we mete to others shall it be meted to us, and that **Christ’s law of love is divine economy.**

We know now why the Savior said: “Thy faith hath made thee whole.” At last our eyes

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are opened to the spiritual possibilities and scientific accuracy of the divine trio, "Hope, Faith and Love."

Paul gives us the best definition of faith: "Faith is assurance of things hoped for, a conviction of things not seen."

It is vain for us to call ourselves Christians and followers of the Savior when we prove by our daily lives and actions that we have no faith in the promises of our leader.

The church of the living God is being put to shame today by the earnest seeking and resulting spiritual progress in the lives of thousands who sought in vain therein amid the chilling, suffocating fog of indifference, prejudice, worldliness and dogma for the bread of life. So they cleaned and trimmed their lamps and went forth, knowing that God is everywhere.

But there are others who, pained and chilled by the same conditions, went not out from the fold but set themselves the task of diligently filling and trimming the lamps and tending the fires within.

Would that a trumpet blast could reverberate through the vaulted roof of every church in

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the land and wake the very foundations to echo the call: 'Tend the fires within! Tend the fires within! Each in his own heart and altogether to warm the church into the glory of full spiritual life and to hasten the coming of Christ's kingdom in the hearts of all men.

We must resolve to live our faith, to know that we are God's children and that our welfare is precious to Him.

Trust in His wisdom in all things—do our part according to our light—love God and our neighbor as ourselves; then calmly leave the outcome in the hands of Omnipotence. Now watch results. Our burdens will vanish, peace and joy unspeakable will be our portion, "for perfect love casteth out all fear," and from even the dark and cloudy days of life we shall learn to look for springing flowers and rainbows of hope.

Well did the Psalmist sing: "Though he slay me yet will I trust him," for what thoughtful mind reaches middle age without learning that out of the depths of temptation and despair our greatest growth and blessings come.

We learn to accurately measure all of good or ill that comes, for we know "that all things work together for good," so long as the win-

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dows of our souls are propped wide open by faith and love.

This is the message Christ came to teach, and this is the essence of the "New Thought." It is the oldest thought in the universe, for it is **God Thought**, and was revived in the blessed **Christ Thought**, which is revealed to every soul that accepts the light of regeneration and redemption.

Not one iota of the beauty and wisdom of the "New Thought" but is founded on the Christ Thought. Yes, I know, some of you will tell me that Confucius, Buddha and many other great souls expressed some of these truths. No doubt. Why not? Has not God's spirit always been abroad upon the earth, revealing "Truth" to all who could "bear" the light? We would not detract one iota from the light which any one of these brought to mankind, but when you have measured their message, weighed their influence and considered results, "for by their fruits ye shall know them," what is there in China or India to place the stamp of divinity upon the founders of Confucianism, Buddhism and Mohammedanism.

It is illogical to talk of the crimes of Christ-

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endom as an offset to those of the rest of the world. No reasonable comparison can be drawn between the wretched, festering hordes of China and India and the masses in even the most unenlightened Christian country.

Christ is the open door. "He is the Light, the Truth and the Way." Surely those who believe this should march under one banner, bearing His name and no other.

The essentials for this union of the forces of Christendom are so few and so simple, and creeds and dogmas so many. The law of logic we call parsimony might well be invoked to dispense with human discussion and difference of opinion.

The highest attributes of the divine nature are revealed in Christ. These are love, kindness, charity, and mercy. This last is a sublime understanding of the bonds which bind the children of men to their idols of clay. This is the highest and most Godlike manifestation of justice and reason.

Judgment of our fellow men based on what some have been pleased to call "pure justice" is in reality the cruelest and most flagrant injustice, for it is based on ignorance of most of the real facts in the case.

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In many forms of even the Christian religion, we still find traces of that "Just God" of vengeance and retaliation which was the only type of divinity comprehensible by the great majority of souls before Christ came to be our perfect example and teacher.

There are a vast number of spiritually awakened souls today upon the earth, who, putting all man-made creed and dogma behind them, could join together under the banner of Christ, a unit in faith, aspiration, strength and uplifting power, yet giving to each individual freedom to interpret the message as God reveals it to him through Christ.

The great essentials of Christianity are not hard to agree upon. It is the warring factors of the human mind which create dissensions and waste so much precious time. An apparently sincere man I met not long ago firmly believes that he and a few others are the only ones who stand any chance of redemption. In fact, he has narrowed the matter down to such a pitiful few that one can not help wondering what plan he imagines the Creator had when he placed all the other myriads of his children here.

He felt somewhat aggrieved that I could

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not find time to listen to his plan of salvation, or show any desire to become **one of the elect**, but candidly, oblivion seems preferable to everlasting life under such conditions and environment.

This man was bound to a selfish belief, not by the laws of God, but by the pitiable limitations of his own undeveloped and un-Christ-like nature. It is the blind leading the blind, and the end is bigotry, intolerance, heart-burnings and darkness of soul. So many have essayed to lead the way, and while they have said and taught many good things, they have all, save one, been limited of vision and cramped by finite understanding.

The Buddhist holds before us, as its highest attainment, a destructive philosophy, i. e., the destroying and uprooting of all desire. Forgetting that all God's laws are good, when unperturbed. The Greek stoics taught the suppression of all emotions, believing them to be symptoms of a diseased soul, and so on through the list. Christ alone taught us to live our own lives in the fullness thereof. He alone knew all the law and sympathized with and understood every emotion of the human soul—love, hope, grief, joy, aspiration—He alone

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held the divine key to every one and to all the needs of the physical man, and all his burdens and temptations as well. He loved and forgave the sinner. From the need of wine at the wedding feast, even to the gift of life itself, we have no record of His ever turning a deaf ear to one who in faith and earnestness called to Him for help.

Let us take the gospel as He gave it, in all its divine simplicity, and leave man-made doctrines and dogma for those who have not learned to think and whose souls are still unattuned to His message.

It is an interesting fact that the brain form of those who are striving to return to the simple and soul-satisfying religion of the Christ of the gospels show a much stronger development of the highest form of spirituality than in those who are content to remain bound by man-made creeds. Thus do we build character in the divine image.

Individual Spiritual Development

Each individual must work out his own spiritual salvation. We have insulted God and our own souls too long by indolently supposing that this work could be done for us by

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some set or general formula, and by someone else.

The need of each individual soul is different to that of any other, and the divine wisdom which will solve our problem will not be lacking if we diligently seek it.

To each soul the message comes according to its greatest and most immediate need. To the writer one vision of help came after earnest seeking in those words of Paul to the Philippians, "For nothing be anxious, but in everything by prayer and supplication with thanksgiving, let your request be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

The conditions were peculiar—heavy burdens and responsibilities which could not be shifted to other shoulders, together with a deadly weakness of brain and body resulting from a long and almost fatal illness. It was in the house of friends that in the morning Bible reading these verses of scripture impressed themselves upon me as a lesson I must heed.

All the forenoon they vibrated in my mind—an echo from the subconscious—which they evidently had reached.

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I wrote them down, but there was no danger of my forgetting. I knew I must obey the command and that the promise would be fulfilled.

I have lived to realize that the burdens and seeming afflictions of that time were a blessing in disguise, and that when we have done the best we can and are still perplexed by the difficulties of the way, we have but to hold out our hands like little children for the "very present help" which never fails. "Surely goodness and loving kindness shall follow me all the days of my life," or other similar affirmations of faith, are rich in returns of soul growth and trust. Reiterate, concentrate upon these until the subconscious mind has taken them up, and you will get the reaction and spiritual uplifting and material benefits as well.

Another good plan is to take the few moments before sleep comes at night. Resolutely dismiss from your mind the cares of the day; know that God is love and that you are His child, for whom every good thing has been prepared. Alternately tense and relax every muscle until the whole body has been thoroughly stretched. Now become passive physically and mentally as far as possible.

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Breathe a little prayer, not for God to bestow His blessings upon you. This the law of divine love has already done; but pray that your spiritual vision and receptivity may become so increased that your mortal (objective) mind, with its rebellious and adverse auto-suggestion, may no longer obstruct the inflow of divine harmony and blessing into your life.

After the illness referred to above, the power to sleep seemed to have vanished. Fortunately, instead of fuming and fretting, it happened to occur to me that I had always lamented the lack of leisure and quiet hours for thought and spiritual unfoldment. With this thought came peace and the assurance that when sleep was needed it would no longer be withheld. This period was rich with blessings, and the habits of concentration and optimism formed then have proved a benediction through all the succeeding years.

Pessimism

Avoid pessimism; it is a withering blast which blights the fair flower of hope. It is the parent of a thousand crimes against God and man, suspicion, uncharitableness, unkindness, hatred, malice, and even sensuality, are

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the offspring of this dark and unhealthy view of life in general and of our fellow men in particular.

The pessimist does not see the use of being honest, because "**somebody**" is going to cheat and steal, and he might as well have the spoils as anyone else. He knows there is no use in forgiving, "because they will go and do the same thing over again anyway." He is unkind and uncharitable because those who need help "won't appreciate it and are sure to take advantage of you if you give them a chance by being foolish and soft-hearted. They can't pull the wool over his eyes, etc."

He is apt to be a sensualist, for with his usual pernicious reasoning he decides that if he does not murder innocence, someone else will.

Such people remind one of a seismograph. They seem only capable of recording the destructive vibrations of the deadly earthquake and the awful rumblings of the volcano, while to all the gracious and beneficent waves of thought and suggestion they remain totally unresponsive.

Well may we pray to be delivered "from this body of death," with its grim and festering

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catalogue of errors, and seek to attune ourselves to the divine message which has surged in the throb of mighty waters and murmured in the arches of the forest, resounded in the song of triumph at Bethlehem and in the teachings of "the Man of sorrows" as He walked by Gallilee; that message and "the promise masked in doom" has existed immutable from the foundations of the universe, from the mon-eron to the highest and most Godlike type of man. It has been renewed in every great enlightened soul which the world has denounced and persecuted, until at last the great heart of humanity has caught the keynote which will continue to vibrate until the vast structure of evil trembles and totters to its fall.

CHAPTER III.

Physical Health

My advice to one possessing a fairly normal body would be this: Form reasonable habits, transgress them as seldom as possible, and then see how near you can come to forgetting that you number a corporeal organization among your belongings.

There is no doubt that habitual contemplation or fear of disease forms a large factor in producing it. The fact that nurses and physicians so often die or at least become afflicted with the disease which they have made their specialty is significant. This is said to be true, even when contagion is out of the question.

Some of the most unhealthy individuals and families it has been my lot to meet have been the most assiduous in taking measures to avoid disease and contagion. There is no doubt that such a constantly apprehensive state of mind

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is a prolific cause of the very conditions which they so earnestly seek to escape.

If half the effort were expended in a persistent expectation of exuberant health, if every symptom of increasing strength and soundness of body were studied and discussed, and their growth and development anticipated, as is the case when symptoms of disease appear, comfort and plenty would reign in thousands of homes which now are engulfed in misery and debt.

A friend of the writer met, some time ago, a young man whom he had not seen for years. He was shocked at the change which had taken place. Instead of the old, hopeful buoyancy and prosperous appearance, there was an expression of wearied despair and shabby clothes. On questioning him, he learned that frequent illness of wife and children, with resultant doctor bills and other expenses kept him constantly in debt, while the added burden of caring for the sick members of his family unfitted him for his duties. Two years passed, and again the two met, my friend heartily congratulated the young man on his improved appearance. "Yes," answered the young man, "my wife has become interested in mental sci-

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ence. She was cured in six treatments, and learned how to treat the children, and I have not had a doctor bill since."

In other words, she had learned to anticipate health instead of disease, and the whole family profited thereby.

Dr. Worcester and his co-workers of Emanuel Church, Boston, have inaugurated a great work in recognizing the fact that the church has an important mission to perform in relation to the sick of body as well as of soul. One of their leaders well says, "We are living today in the midst of a great religious movement, which is the more interesting because it is spontaneous."

Here and there one catches echoes of it from the pulpits of orthodox churches, but for the most part it has arisen outside the churches. Wherever one goes one hears groups of persons talking, reading, thinking of the spiritual life. Much of this talk and of this literature may strike the intelligent critic as bizarre and fantastic, but at all events it is idealistic and optimistic.

Thousands of men and women today are seriously seeking for a better life, and many believe they have found it. They have a fee-

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ing that there is more in religion than they have recognized or received in the past.

There is a marked tendency to dispense with the tedious processes of criticism and dogma and to return to the Christ of the gospels and to accept His words in a more literal sense.

One marked characteristic of this movement is the renewed belief in prayer; another most curious aspect of it is the confident expectation that religious and spiritual states can effect health, and that physical blessings will follow spiritual exercises. * * * We see a hard-headed business man, totally devoid of religious sentiment, undergo a new kind of conversion which leaves him as devout and ardent as a Christian of the first century.

An ailing wife or daughter whom no physician has been able to help, through some mysterious means, is restored to health and happiness. The victim of an enslaving habit, apparently with very little effort, and without physical means, sufferings, or relapse, finds himself free. We enter a home where the new belief reigns, and we find there a peace to which we are strangers.

Let us then remember Darwin's advice and

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distinguish sharply between facts and the hypotheses which are put forward to account for facts. The humblest attested fact remains, and may cause us to reconstruct our views of the universe, while it is the fate of all dogmas to fail and to be rejected one after another.

We have taken our stand fairly and squarely on the religion of Christ, as that religion is revealed in the New Testament, and as it is interpreted by modern scholarship, and we have combined with this the power of genuine science. This we consider a good foundation—the best of all foundations.

The leaders of the Emanuel movement recognize that functional nervous disorders “are peculiarly associated with the moral life.” “An attack of typhoid fever may spring from no moral cause, and it may have no perceptible influence on character. But neurasthenia, hysteria, psychasthenia, hypochondria, alcoholism, etc., are affections of the personality. They spring from moral causes and they produce moral effects. * * * So long as the training of our physicians is strictly material, such patients will continue to be their despair, for the reason that moral maladies require moral treatment. * * * If the church,

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closing her eyes to the example of her Lord and deaf to His commands, withholds from the people the gifts committed to her by Jesus, she must expect to find herself forsaken for strange cults. The church can no longer address men as disembodied spirits, and no scheme of salvation causes the heart to beat with hope which does not include the whole man and which does not begin now."

Co-operating with Dr. Worcester and his assistants are skilled medical and surgical specialists, who treat the patients whenever the diagnosis indicates the necessity for their services.

We are demonstrating the fact today that Christ worked through natural laws, and that these laws are as accessible today as in bygone ages.

Care of the Body

The advice as to forming reasonable habits in the beginning of this chapter expressed precisely the meaning I wished to convey.

All care of the body should be made habitual as early in life as possible.

A fixed habit becomes largely subconscious, thus leaving the objective mind more freedom

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for thought and plans which from their nature can not be made habitual.

As an illustration of this, one person rises in the morning, bathes, cares for the teeth and finger nails, arranges the hair, and dons the clothing, all in a quiet and orderly manner, while scarcely giving a conscious thought to the matter, and probably plans the day's duties at the same time.

Another rises, the mind disordered as to what kind of a bath to take, or whether to take one at all, spends five minutes searching for some garment, which, discouraged at having no regular abiding place, has retaliated by hiding itself beyond the power of human ken to find. Then, when the bed has been pulled to pieces and the room turned topsy turvy, another garment must be found to take the place of the fugitive. This is probably found unfit for use and another precious five minutes is lost supplying missing buttons or ribbons or drawing holes together with the only thread at hand, which usually happens to be of a contrasting color.

After making ten false moves to every one that proves effectual, the individual faces the

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day's duties out of sorts and incapable of clear, consecutive thought or action.

Relegate as far as possible the regular duties of life to the subconscious mind. In other words, decide on the best course to pursue, and then make a habit of it, thereby avoiding an incalculable amount of wear and tear on both mind and body.

First, form the habit of anticipating health instead of disease. You will marvel to find how soon the subconscious will call a halt at the first approach of fear or foreboding and affirm for health.

Second, form the habit of being cheerful under all circumstances. One may just as well be cheerful, for being lugubrious and miserable won't help in the least, while a joyful spirit always finds a way out. Besides this, there is so often a humorous side to our trials and mishaps, which is soon seen by the optimistic soul.

Third, form the habit (don't overlook this) of "counting your blessings" every night before you sleep, and affirm for health and all other good things for the morrow. Never suggest to your subjective mind that you "probably won't be able to get out of bed tomor-

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row," or won't "close an eye all night," or that you will have to call the doctor, or be so hoarse you can't speak, or any of the other mercies (?) people are so fond of promising themselves. Remember that your subjective mind will go diligently to work at whatever task you set for it, and promptly produce the results you expect.

When you arise in the morning, affirm some more good things. Keep the subconsciousness so busy grinding out blessings that there will be no room for error to creep in. All our thoughts are creative and we build brain and body and character by our thought, and identical with it.

Fresh Air and Ventilation

It is estimated that at least two thousand cubic feet of fresh air per hour is needed for the adult person. If less is provided, it simply means that one must breathe again and again the poisons thrown off by the lungs and pores of the skin.

These reabsorbed poisons play havoc with both brain and body, and seriously impair the quality of work done by either.

If factory owners and heads of offices paid more attention to ventilation they would be

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repaid a hundred fold in the increased efficiency of their employees.

If clergymen and public speakers in general would provide fresh air, as well as eloquence, they would find their audiences easier to keep awake.

A bright crown certainly awaits the janitor who considers audiences rather than the consumption of fuel. Where modern ventilating plants are not installed, windows should be kept open at the top so that the foul air, as it rises, may find a way to escape. The pure air can be let in near the floor.

If in winter doors and windows are thrown wide open so as to insure a thorough cross draft for five minutes, two or three times a day, it will be found much easier to heat the house, as no air is so hard to heat as dense, impure air.

A stove-pipe opening near the ceiling makes a good vent for the escape of impure air, while an open fireplace is a godsend in this respect, and when a cheerful fire therein is weaving a thousand beautiful pictures, it is an inspiration to the dreamer of dreams and an infallible promoter of good cheer and human fellowship.

There are two centers, especially, around

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which health and comfort are builded in the home. These are a generous fireplace and a well equipped bath room; but of the bath room, more anon.

If, as in so many sedentary occupations, it is impossible to obtain a sufficiency of pure air in the daytime, we can at least make arrangements for a full supply during the hours of sleep. To accomplish this, have your sleeping apartment at least twelve feet from the ground, the higher the better, thus avoiding dust, disease germs, noise and dampness. If you have no sleeping porch or window tent, draw your bed directly before a wide-open window—a narrow opening produces a draught—protect your head with a light weight silk or linen toboggan or stocking cap, or even a lace or silk scarf. Have the covers light, but warm, and let the pure night air play on your face and fill your lungs for eight long, invigorating hours. Then see if you do not rise in the morning with a fresh exuberant feeling, such as is never experienced when the bed is so placed that no direct current can give you pure air for every breath inhaled. I know of nothing that will cure an incipient cold or headache so effectively.

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Then, if you are an indoor worker, don't take the car, walk, if the distance is not too great, and at the same time enjoy the sunshine and exercise so essential to health.

Food and Digestion

This brings us to the wholesome food habit. None of us like to take medicine unless we have reached an abnormal state of mind. Yet who has not been in homes where every mouthful of food became as nauseating as an oft repeated dose of medicine.

The only topic of conversation at such tables would fully justify one small girl's mournful, if somewhat paradoxical, conclusion that "whatever is good is bad for you."

Digestion in homes where no adverse suggestion is ever permitted is astonishingly good, while in families where they would try to convince even an ostrich that he could not digest milk toast, stomach disturbances are the rule instead of the exception.

One would think, to hear them discuss these matters, that goblins of dire disease and foul contagion lurked in every corner and mouthful of food, ready to fasten upon the un-

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offending pilgrim without any provocation whatever.

The fact is that no disease can find a lodgment in our systems until we have diligently prepared our bodies for its entrance by some of the many curiously ingenious methods we have of courting trouble.

Health must be more contagious than disease, or the human family would have accomplished its own extinction long ago.

I have always sympathized with the little boy who, goaded to desperation by ultra hygienic parents, recklessly asserted his intention of devouring a germ when he got to be a man.

Better a diet of the scariest germs imaginable, with a sauce of merry good will and courage to help digest them, than all the "health foods" and predigested abominations ever invented, when administered with a seasoning of dismal forebodings over every mouthful swallowed. Don't misunderstand me, dear reader, I am strongly in favor of a simple and wholesome diet and an avoidance of over-eating, but I have seen so many perverted appetites and abnormal cravings resulting from the continual and irritating admonition at the table that I speak with earnest

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conviction when I say that I believe the result is more damaging to health by far than the "happy go lucky," albeit unhygienic regime of the average table. The dining room is not the place for unpleasant discussions of any kind. Rather let there be a mutual family conclave some evening in which the boys and girls are allowed a voice. The parents might suggest the plan of turning the family board into a "training table," such as is provided for our college and other athletes. The ordinary mind certainly finds it hard to understand why a training for the earnest of life should be considered of less importance than training for a pugilistic encounter, or a football game.

Let the training table be installed in the home by all means. The father and mother certainly need it, for the battle of life is usually a strenuous game for them.

As for the American boy, he is a human dynamo, with force enough to run a training table or anything else. But he hates to be coerced. Put the management of his appetites in his own hands, with a thorough knowledge of the laws of his own being as a guide, and he will usually respond manfully, to his own and the parental satisfaction, and develop a

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splendid self-control and self-respect at the same time.

The girl of today—well, we are waiting breathless to see what she will do next, and secretly wishing we could have been born into this world a few years later so as to have enjoyed some of her privileges.

Among all the other good things of life, our girl will appreciate the training table. She desires radiant health and abounding vitality, with the grace and beauty which are its invariable accompaniments. She knows, as her grandmother was not permitted to know, that if she is to attain to the fullness of the joys of life, and adequately perform its duties, she can no more afford to neglect her body than can her brother.

Brain and Physical Labor

For the brain worker, meals should be so arranged that brain and stomach may not be called into action at the same time, or both digestion and mental output will suffer.

For those who are obliged to perform heavy physical labor, I am convinced that the English harvesters' plan of eating a lunch half

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way between meals is to be preferred to the three heavy meals usually taken in America. I have known of numerous cases of prolapsed stomach and other internal troubles, directly traceable to violent labor when the stomach was heavy with food.

Mastication

That all food should be well masticated goes without saying, though the Gladstone plan of counting is not for a moment to be considered. It might do for the Gladstonian temperament, but to a less positive and methodical nature it would be likely to prove a nerve racking and injurious torture. The best rule for mastication is to swallow no food until it has been reduced to a pulp, and then pass it on to the stomach with a blessing and thanksgiving and forget all about it.

Quantity and Kind of Food

As to this, no hard and fast rules will apply. You may be able to live on two thousand calories a day, or you may need three thousand or more to keep the body in good

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condition. A fairly safe rule is to stop eating before the appetite is quite satisfied. If people would either eschew desserts, or eat them first, this would more often be done.

For the benefit of those who have made no study of food values, as expressed in calories, the following may be interesting:

A calorie represents the amount of heat necessary to raise the temperature of a gram of water to the extent of one degree Centigrade, or 1.8 degrees, Fahrenheit, and is used in food measurements because the nutritive value of a serving of food cannot be properly expressed by bulk in pints or ounces, but by the amount of heat which it gives off when burned, either in a stove or in the body. The heat which the body generates in a day has been found, in the case of a sedentary worker, to be approximately two thousand calories, heat sufficient to raise 4.5 pounds of water one degree Centigrade in temperature. One ounce of protein, or nitrogenous food, will yield approximately 116.2 calories; one ounce of fats, 262.85 calories; and one ounce of carbohydrates 116.2 calories. Expressed in ounces, then, the two thousand calories, as given above, will

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be produced from the following quantities of the various elements:

300 calories of protein	2.58 oz.
350 calories of fats	1.33 oz.
1,350 calories of carbohydrates	11.62 oz.

Total ounces of food a day.....15.53 oz.

As to kind, there is much truth in the old adage, "What is one man's meat is another man's poison," while persons differ considerably as to the amount of food required, too much bread or other grain food has a tendency to age the body by hardening the bones, and therefore is more suited to growing children than to middle aged persons.

An excess of meat, especially if we accept "The Jungle" as authority, would be well avoided. It is not a sweetener of the disposition and gives the system a large amount of impure matter to dispose of.

I would recommend a mixed diet, in which vegetables, fruit and nuts predominate. These should be eaten, as far as is palatable, uncooked, in the form of salads, etc. From the French and Italians, we may learn much in this regard, for salad making with them is a fine art.

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Domestic Science

Our domestic science schools are doing much to redeem cooking from the realm of a despised drudgery, and the large number of our bright, capable girls who are choosing this work as a vocation or taking the course as a preparation for home life, augurs well for future generations.

Intelligence, industry, and a thorough knowledge of chemical values in food products, is essential if we would produce a palatable and nutritious diet for our families.

Savages may crouch around a common receptacle and dispense with knives, forks and spoons in favor of tools of nature's providing, but for a highly refined and complex organization, delicate flavors and daintily served food is a necessity, and takes no more time in the preparation than the dyspepsia producing and spoiled dishes so often met with.

Drinking

Unwise drinking habits cause a great deal of stomach disease. Very little, if any, liquid should be drank at meals. The regular drink-

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ing of plenty of pure water, however, should never be neglected.

Hot water, especially if taken at least half an hour before breakfast and just before going to bed, say two or three glasses, sipped as you dress in the morning or as you sit reading in the evening, works wonders in many cases by cleansing the stomach and washing impurities out of the system. The use of buttermilk and grape or other fruit juices is generally beneficial, but coffee, tea, and all alcoholic drinks are better avoided altogether.

Bathing

As to bathing, the rules applicable to one temperament or condition might be positively injurious to another. Perfect health, however, largely depends on perfect cleanliness.

That the whole body should be bathed daily there is no doubt, with an occasional vapor or Turkish bath to insure thorough opening of all the pores.

To those who find the cold morning bath suited to their needs, the warm or hot bath will not be needed more than twice a week, but for the majority of nervous people the

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nightly warm bath, with a partial cold sponging, especially of the chest and throat, on rising, is usually better, as people of this temperament depend for health so largely on open pores.

Sponging the throat and chest with cold water daily will insure immunity from colds and sore throat as nothing else will.

The Turkish or vapor bath, accompanied by copious hot water drinking, is excellent for curing or warding off la grippe or other illness. As a flesh reducer and general cleansing agent it is unsurpassed.

A bath room is not complete without a box or tent for the taking of these baths. These can be purchased ready-made or built to fit the available bath room space.

Swimming

Swimming should be a part of all well rounded education, quite as much for the girls as for the boys.

How often one reads of drowning disasters, where good swimmers have lost their lives in an effort to save those who were helpless in the water.

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All the muscles are called into play in this exercise, while the various diving and swimming feats tend to develop endurance and self-control. A favorite game in one family I know is "life preserving," in which some member makes a pretense of drowning, whereupon all the rest dash promptly to the rescue. The laurels are accorded to the one who reaches the "drowning person" first and hauls him or her safely to shore.

This home is situated on a large ranch. The father very wisely decided that money expended to dam a stream near the house for a swimming pond would be well invested. The results have more than justified his far-sighted expenditure.

Sea Salt Baths

These are indicated when vitality is low or sluggish. If the ocean itself is inaccessible, or too cold for comfort, buy the sea salt and add it to the bath water. A handful of salt to a large basin of water is about the right proportion.

Whatever bath is taken should be followed by a thorough friction with a coarse crash or

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Turkish towel, or half the benefit will be lost.

If the body can remain exposed to the air for half an hour after the bath, the benefits will be increased, especially if a flood of sunlight is entering the room. Chilling, however, must be carefully avoided. It is a good plan to keep a loose, thin dressing gown to don after the bath and attend to such tasks as hair dressing, manicuring, tidying the room, etc., before donning the clothing.

Sun Light

“He sends the sunshine.”

The blessed November sunshine is pouring in at the south windows as I write these lines, and bathing the whole room with its vivifying rays. The blinds are rolled out of sight and the lace curtains festooned high over a large hook placed on either side, for good housewives have told me the sun “rots them,” so instead of pulling down the blinds to save the curtains, I place both out of harm’s way, and by letting the sunshine in save myself.

Some alarmists have been trying to frighten us by writing of the danger of direct sun rays, but the wise ones will go on taking them as God has seen fit to provide them, until He

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gives us knowledge by which we can exclude the rays they declare are injurious.

No carpets or hangings are to be considered for a moment when their preservation conflicts with the well-being of the human race. Floods of sunshine in the home, plenty of exercise in the sunshine, and special sun baths, are all indispensable to health.

Part of the roof so built that privacy can be obtained for the sun bath is a great addition to the home.

Some years ago a medical friend of mine was at his wits' end to find a way of healing a wound left by a large carbuncle. After three months' unsuccessful effort he had the patient expose the part affected to the direct rays of the sun, with the result that in less than a week a permanent healing had taken place.

Some time ago, a man prominent in business circles had been given up by his physicians to die. None of them could agree as to the cause of his trouble, but he was rapidly wasting away. The last physician ordered him to stop taking medicine, go out in the country, and take a daily sun bath, with the head protected, but with the soles of the feet bared and elevated so as to catch the direct

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rays of the sun. By fall he was able to return to his business, and has remained well ever since. The doctor's theory was that the largest pores of the body being located in the soles of the feet, the absorption of the life-giving solar rays would be greater than when the sun bath is taken in the ordinary way.

The head, however, should always be protected from the hot sun, especially when the person is large of brain and of highly developed nervous temperament.

Exercise

The best exercise in the world is walking, but don't hold your umbrella and satchel in one hand and your dress up with the other, if you do happen to be a woman. Have your shoes sensible, your dress at least three inches from the ground, and leave your handbag at home. Then walk just as far as you comfortably can without exhaustion, and breathe freely and rhythmically (this will mean loose clothes) every step of the way. Keep your chest high and your abdomen drawn in, and don't worry for fear the house will burn down while you are gone.

When you are tired and nervous as you

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sit over your work, stop a minute. Throw the window wide open, stand on tiptoe, see how near you can come to touching the ceiling with the tips of your fingers, stretch, tense every muscle while holding a full breath, then slowly relax and exhale. Do this three or four times, more if you have time. You will return to work stronger and better natured and more efficient.

Practice tensing the muscles after you retire at night; stretch the body, then relax. I firmly believe that these stretching, tensing and relaxing exercises would keep the body in health if no others were ever taken.

A few exercises which may be taken with benefit by those who otherwise fail to bring these muscles into play are taken as follows:

1. With hands on the hips, thumbs back, bend the body to the right and left alternately.
2. Bend the body backward slowly, at the same time arching the chest to its utmost.
3. With hands back of the neck, fingertips touching, elbows pressed backward, bend the body to the right and left as in Exercise No. 1.
4. With arms in the same position, bend the body backward.
5. With arms stretched at length above

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the head, bend the body to the right and left and then backward.

6. With the feet wide apart and the arms extended at length sideways, shoulder high, rotate the body to the right and left.

7. With the feet and arms in the position mentioned in Number 6, bend over to the right until the fingertips touch the floor, bending the right knee, then to the left.

8. Stand erect, with arms extended as in Numbers 6 and 7; swing the arms forward until palms meet, then swing back, striving to touch backs of hands behind you on a level with the shoulder blades. This removes superfluous flesh on upper part of back.

9. Exercise neck and head by rolling the head from right to left, then reverse movement, then throw the head forward as far as possible, and back in the same manner, then from side to side, each five times.

10. Lie face down on floor, hands flat under chest, raise body, weight resting on hands and toes while you count five, then slowly lower body to floor.

11. Lie on back, raise each leg five times, then both together. This reduces the hips, strengthens abdominal muscles and promotes

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intestinal activity, while Number 10 reduces the size of the abdomen.

12. Same position, practice raising the body to sitting posture without resting on the hands.

Don't try these exercises all together nor long at a time, and don't take them at all if thoroughly exhausted. In that case follow the tensing and relaxing instead. Care must be taken not to overdo in any of these exercises, especially the more exhausting ones.

Breathing Power

"The breath is the life thereof."

Every full, deep breath of pure air we take into the lungs is a life preserver.

One who only half breathes, only half lives.

If you wish to develop symmetrically, both spirit and body, you must learn to breathe.

Breathing, as a rule, is supposed to relate entirely to the physical body. This is a mistake.

If you are tired, nervous, angry, grief-stricken or physically sick, take a walk in the open air, breathing steadily and deeply every moment. If this is out of the question, lie

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down or sit down in a comfortable chair. Don't cross the feet or hands. Place both feet (if sitting) comfortably on the floor or a stool. Then, with the body held erect, so as not to compress any vital organ, inhale slowly and deeply. Inflate the chest and abdominal regions, now contract the muscles of the lower part of the trunk, thus forcing the breath into the extreme upper part of the lungs, then slowly exhale. Breathe thus ten times, being sure the air is pure, and at each breath hold the thought that you are God's child and that He has placed you here for a purpose, and that He will supply you with strength of soul and body to do your work. Know that with each breath you are inhaling power and blessing, and that it will so fill you that the old thought of sorrow and weariness will be crowded out.

Then you will realize that "the breath is the life thereof" as you never have before.

If your breathing power is deficient, breathing passages small and pinched, and the tendency exists to sore throat, catarrh or adenoids, practice "resistive breathing." That is, breathe precisely as though sniffing. By so doing you compress the nostrils and the breath must be forced into the lungs against

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resistance. Draw ten long, sniffing breaths into the lungs, and while standing erect in the open air, and exhale **fully** and **completely**. This has the effect of drawing the blood to the mucous membrane and warding off all diseases of the nose, throat and lungs. Respiration properly performed causes the blood to be thoroughly oxygenized and strengthens every portion of the body.

Circulation

The heart and lungs are interdependent. The heart is the center of the circulating system, and if for any reason it fails to do its work well, its conduits, the arteries and veins, cannot fully perform their work of carrying blood and supplying nourishment to the various organs and tissues of the body.

Those who have weak or irritable hearts will do well to direct thought force to the regulation of that organ. It is surprising how quickly it will respond to calming or strengthening mind influences.

Still its palpitating and fluttering by counting steadily and slowly, projecting your will to the seat of trouble. Increase and strength-

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en its action by sending positive and forceful vibrations in rhythmic measure until harmony has been established.

The physical indications of good circulation are a well developed chin, good base of brain, warm extremities, and a healthy, but not florid, complexion.

Activity

This quality depends largely upon temperament. The mental and motive, combined with high organic quality, being most conducive to an active condition of mind and body.

The long and slender form, as in the deer and greyhound, or the short and light, as in the black and tan terrier, are good illustrations of activity. Persons in whom this quality is large move rapidly, are quick of comprehension, and cannot understand why others are so maddeningly deliberate in everything.

They should not be "unequally yoked," for it is torture to them to be forced to wait on tardy decisions and slow moving associates. They do better, as a rule, to work alone, as they can thus accomplish their task and have time for the rest and change which is abso-

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lutely essential if they are to retain health and live their allotted time.

Excitability

This quality is highest usually in the vital mental temperament. Persons in whom it is strong are restless, emotional, impressional and very suggestible.

They are the ones who, at a fire, throw looking-glasses out of third-story windows and carry feather pillows carefully and tenderly to the ground. This condition is controllable by suggestion from without and within.

Children of this class must have simple food, plenty of sleep, and never be spoken to in an intense, loud or high-keyed voice. Mothers and fathers who "go all to pieces" on small provocation often produce like conditions in their offspring, and should guard these unhappy victims of their lack of self-control against all exciting causes.

Never show fear or foreboding in the presence of these children. By controlling these emotions, you benefit both yourself and the child.

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Play Time

A very good rule for this strenuous age is to take plenty of time for good, wholesome, unaffected play. Monkey dinners, crowded receptions and bridge whist not coming under this head.

If we would keep the saneness and elasticity of youth, we must retain some of the habits of youth.

"Little Bob Cratchit" forgot the "dismal tank," and the "infinitesimal fire" at Scrooge's. Yes, even forgot "Old Scrooge" himself, when he went down the ice slide at the end of that long lane of boys, or played that he was a prancing, mettled steed for "Tiny Tim" to ride.

We should never miss an opportunity to enter into the blessed spirit of childhood. The child is supple and graceful because it constantly brings into action every portion of the body, while the body of the adult becomes stiff and unweildy from nonuse.

Men and women retain their youthfulness of figure and movements in exact ratio with their capacity for keeping mind and body from

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heaviness and lassitude. A glad heart maketh a light footstep.

It is surprising what a ramble in the woods or a rousing game of hide and seek will do to clear the ashes from the burned-up brain cells and generally rejuvenate the whole being.

The recreation of the average city dweller is artificial to a most degenerating extent, and wholly inadequate besides.

After a day spent at some indoor employment, with its consequent exhaustion of the nervous forces, instead of quiet relaxation at home or a long drive or walk or other wholesome recreation, there are heavy dinners, hours of tiresome entertaining in crowded rooms; and for the masses, especially in the small town, the awful, nerve-racking, eye-straining moving pictures and the bad air attendant. In fact, anything to keep the outraged nerves from finding out how unstrung and near to collapse they really are.

What a blessing it would be if gymnasium and swimming tank parties could be inaugurated and the guests all invited to come in gymnasium suits, prepared to really enjoy themselves.

What a scattering of artificial and super-

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fluous dignity there would be, to say nothing of puffs and toupees and other impedimenta to a good, hearty, wholesome time.

Walking clubs are another move in the right direction. They have all the advantages and none of the disadvantages of the motor, yacht or aviating club. No expensive apparatus is required. The same feet you use on other occasions will suffice, albeit they had better be shod with something more practical than a tissue paper sole attached to wooden pegs two inches high.

Short, scant skirts and bloomers had better take the place of the usual impedimenta to movement for the women. It is easier to walk fifteen miles in a suitable costume than five under the exhausting weight and interference of the usual feminine garb. Above all, if you would be well and beautiful, keep your soul out of the shadows. Look for the good and the lovable in everything and everyone you meet. Don't put off your well-doing and your happiness until tomorrow. Today alone is ours. The tomorrows are the children of today, and will be deeply tinged by their inheritance.

CHAPTER IV.

Telepathy, Suggestion and Hypnotism.

"Our thoughts are shaping unmade spheres,
And, like a blessing or a curse,
They thunder down the formless years
And ring throughout the universe."

The great necessity of the world is **soul discipline.**

The discovery of the laws of telepathy and suggestion have enlarged our views of human influence and responsibility to such an extent that we stand in awe at the realization of our power for good or evil.

No longer do we quote Will Carlton's "Thoughts unexpressed may sometimes fall back dead." We know that no thought ever "falls back dead," that they are living and enduring things, and far reaching as producers of weal or woe.

It is unnecessary in this day, in a chapter

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on this subject, to go into pages of detailed proof of the existence of these phenomena.

The testimony of such scientists as Professors Crooks, James, Wallace, Gates, Sidgwick, Hodgson, Myers, Hudson and hundreds of other well known men to the fact that they have experimentally demonstrated the existence of these powers, places the stamp of verity upon the untold number of such experiences constantly occurring in everyday life.

Dr. Hudson well says "that telepathy actually marks the border line between the realms of science and superstition." Certainly many of the phenomena now clearly traceable to this source might well have appeared supernatural previous to its discovery.

Hudson further avers, "that telepathy is, all things considered, the most important factor in psychic science; it is not too much to say that if this factor should ever be eliminated from experimental psychology, the observable phenomena which have puzzled the brains of mankind from time immemorial will again be relegated to the domain of doubt and superstition."

Some authorities limit the telepathic power to the realm of the subconscious, but it would

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seem that **all thought transference** without the agency of the usual means of expression, might reasonably be brought under this head.

Brain action produces magnetic currents. This is well illustrated in the public speaker. When the brain is positive and active, coining earnest and intense convictions, the magnetic currents. This is well illustrated in the public speaker. When the brain is positive and active, coining earnest and intense convictions, the magnetic waves from the orator impress and sway the audience as mere lip service can never do. Only the untutored and unawakened mind is convinced or enthused by florid or blatant insincerity. The earnest speaker impresses **his thoughts** upon his audience, though his words may be fewer, and less well chosen, than those of one who is insincere. This is **Physical Telepathy**, and by far the most common and easily observed phase of this remarkable human attribute.

In every family and among relatives and friends, between whom there has been established harmony of interests, or better still, that intangible relationship of soul so readily recognized by the spiritually awakened, physical telepathy is constantly taking place with-

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out any conscious effort on the part of either **transmitter or receiver.**

The explosion of a brain cell in coining a thought may start a magnetic wave which will not cease to vibrate until it reaches its receiving station, i. e., a brain and mind attuned to receive it, though that be ten thousand miles away.

As an instance of physical telepathy, an experience of the writer might be cited. Riding in a car one day, in a seat behind a widow and her son, who were almost strangers to me, the conversation turned on the subject of tuberculosis. Some remark having led me to the conclusion that her husband had died of this disease, I voiced it thus: "Mr. M—— died of consumption, did he?" The answer spoken was the one word, "No," but that which really impinged itself upon my brain, with a shock which left me speechless, was, "My son (the young man was in the seat beside her at that moment) killed his father by accident." Horrified by the impression, I with difficulty continued the conversation. When again left alone with the mother, she informed me that the boy (an unusually beautiful character) had shot his father, mistaking him for a deer, some

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four years before, but that the fact was entirely unknown by the people in the community in which they then lived.

The expression of the face could not have conveyed the idea, for mother and son were sitting together in the seat in front of the writer, and the mother did not even turn her head as she answered. The word "no" might have conveyed a hundred different impressions, but certainly the one received would have been most unlikely under the circumstances.

Psychic Telepathy

This is the transmission of knowledge from one subconscious mind to another. Experiment has proven that this frequently takes place without the objective consciousness of either being cognizant of the fact. In many cases this knowledge remains unavailable until the receiving party comes in contact with a psychic, who, receiving the message from the subconsciousness of the first recipient, voices it, to the amazement and mystification of all concerned. This is termed "**Telepathie a trois,**" or telepathy by three.

In other instances of psychic telepathy the subconscious mind receiving the information

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holds it until an opportune moment arrives for rising above the threshold of the conscious, as in the passive state just between sleeping and waking, and then seeks to convey the intelligence to its own objective consciousness. This might be classified as **Auto Telepathy**, as it is the transmission of intuitive or other knowledge possessed by the subconsciousness to its own objective mind.

As an instance of **Psychic Telepathy**, in this case combined with **Auto Telepathy**, we may cite the experience of a young wife, who, during the temporary absence of her husband, received what, at the time, she supposed to be a vision which foretold the imminent death of the absent one.

She had scarcely retired, and was in that receptive state bordering on sleep, when, as in the hypnotic condition, the subconsciousness most easily manifests itself. Suddenly she became conscious of her husband's presence and the clasp of his hands, but even as she marveled at his early return, the hands which clasped hers changed to skeleton form and she was conscious that the whole body had undergone the same appalling transformation. For what seemed an age, she struggled to free

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herself from the awful presence, and awakened with these words ringing in her ears: "You will never see him alive again."

Hastening to turn on the lights, she was amazed to find that not more than five minutes had elapsed since she had retired.

Fearing to close her eyes, lest the awful dream recur, she sat up until morning, when she told the lady with whom she was boarding of her experience, and her conviction that it was a premonition or vision.

The older woman very sensibly reassured her, as well as she could, and she determined to keep it out of her mind as much as possible. The subsequent fact, however, was that her husband died suddenly while on the return journey.

To call this a coincidence is hardly tenable in the face of thousands of other like experiences, so unless we accept the spiritistic theory, it would seem to prove the conclusion, that, as many psychologists affirm, the subconscious mind of one who is approaching the valley of the shadow is fully aware of the fact, though the objective mind, as in this case, may be planning on a long life. Under such conditions, if there be another subcon-

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scious mind particularly in unison with that soul, communication of the fact frequently occurs.

Auto Telepathy

A case of warning which might be explained on the ground that the subconscious mind is fully aware of impending disaster, and under favorable conditions impresses its knowledge upon the conscious is related by the chief engineer of one of the early Oregon surveying expeditions, the Hon. T. W. Davenport, now residing in Pasadena, Cal.

The story is told in a letter to the writer in answer to a request for a full account of the incident, of which I had heard before.

Anything from the pen of the writer of this letter will receive respectful and earnest consideration by all who know him as statesman, scientist and moral philosopher, and above all, as one who, in every issue, from the early proslavery history of Oregon to the present day, has stood immovable and unafraid, on the side of right, progression and human liberty. He could not be coerced; he could not be cajoled. Selfish interest and personal ambition never swayed him for one moment.

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When such a man speaks out of the wisdom and experience of 83 years, we well may listen :

1703 Fletcher Ave., S. Pasadena, Cal.—The incident of our deliverance from a horrible death, though to me evidently of spiritual interference in our behalf, may not have the same effect upon other minds, especially if they are of the class who require indisputable evidence of a spiritual origin. You will bear in mind that our surveying party had been in the field for three months, walking and working fourteen hours a day, going to bed regularly at nine o'clock P. M., and sleeping like logs until I waked them at four in the morning, the cooks to get breakfast and the others to prepare the pack animals and saddles, posts, charred stakes, etc., to be used through the day. I slept as soundly as the others until four o'clock, when I woke unfailingly as though from an alarm clock at my head. We were in the habit of making a thorough examination of our camp before lying down to sleep, and, when camping in the woods, to inspect every tree within a radius of its length from our bed, to see that none could reach us in case of falling, if dead or decaying, and no fire was ever left burning, but utterly extinguished beyond a doubt before

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retiring to bed. We had been travelling and surveying a meridian line in the mountains southeast of La Grande all that day, and just before sunset came out upon a little mountain meadow of green grass, through which a cool brook meandered, an ideal camping ground, holding the three requisites for happiness in camp life, wood, water and grass, and the place was so inviting in its quietude that all hands sent up a shout that reverberated through the surrounding forest. Everything was at hand, the mules were up to their eyes in succulent grass, without moving from where they were unpacked, a camp fire was blazing beside a fallen tree, and a tamarac two feet in diameter near to it sent up a cone of fire to its top, two hundred feet, attended by a consuming roar that might have been heard a quarter of a mile. It must be remembered that the tamarac's leaves are dead and dry in the fall, and being resinous burn almost explosively, and after they had been consumed, in this case, the blaze was gone like that of a candle blown out. Not a spark of fire was visible anywhere upon it. Before going to bed on this night, the usual precautions were taken and the camp-fire was

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drenched with water from the brook not a rod distant.

A few minutes after twelve o'clock I was hurriedly awakened by a voice which I recognized as my father's, saying, "Look at the fire, Tim," and I jumped to my feet as hastily as I ever did, and beheld the tamarac barely standing, and in less than five minutes, notwithstanding a vigorous application of our axe, it lay across where we had been sleeping, in such a way as to have confined all of us, six in number, from the knees on one side to the breast on the other, the dying and the dead.

The consciousness of what our fate would have been if I had not been aroused, caused us to stand there gazing upon the spot, absolutely stupefied and speechless, for several minutes. Then came the question from the old man Cary, about sixty years old and quite hard of hearing, "Why did you wake up at midnight, Boss, which you have not done before in three months?" I answered, "To save your lives." But this was not satisfactory to anyone, for it did not explain.

The fire did not make a particle of noise. A very small punky hole near the ground had retained a spark when the blaze went up the

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tree, and it had been silently eating out the heart for three hours. The six persons were Joseph W. Davenport, Benjamin F. Davenport, Sylvanus Simons, Yad Pitman, Cary and myself, and not one of them would be easy until I had told him of my impression, which was credited as being entirely true. No sort of explanation could divest me of the conviction that my father's spirit had wakened me, and the horror of the situation, if he had not succeeded, makes my hair stand, and the chills creep up my back whenever I think of it. Pinned to the ground, the living side by side with the dead and dying, looking up into the heavens away in the mountains, and no hope of relief but in death. * *

Yours,

T. W. DAVENPORT.

We have here a man of unusual spiritual development, and in this case nature performed no miracle, as some of the men believed, but having an awakened soul to work through, did what has been done in thousands of other cases, preserved its instrument, the body, from harm.

That this remarkable experience must be accepted as either an instance of auto or psy-

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chic telepathy, I think the reader will plainly see. If psychic, the scientific aspect of the case is not changed in the least by the fact that the soul of the person supposed to convey the message was disembodied, since in psychic telepathy the soul acts independent of the body.

In any event, the fact that the highest authorities in church and scientific circles are devoutly and earnestly seeking knowledge on these matters may well cause us to withhold our verdict until greater light appears.

I would, however, earnestly warn against the practice of seeking light on this subject through such channels as table rappings, slate writings, etc. These things may do in the hands of scientists thoroughly versed in psychic phenomena. Even they, however, sometimes find it difficult to guard against the hallucinations of the subjective mind.

For amateurs, these attempts are highly dangerous and liable to lead to serious psychic and physical disturbances.

There can be no doubt in the mind of anyone who has carefully observed and noted these things for a period of years, and through a large number of people, that telepathy between

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close friends and relatives, is a common occurrence.

“A Very Present Help”

The subconscious mind or soul is normally in touch with the superconscious or spirit. Through the superconscious we reach God, the great divine source of all good.

That from this source special help comes if sought, in time of trouble or any great need, no Christian can doubt. For instance, a young wife in the last great panic faced a terrible condition—a wrecked fortune, debt and the care of an invalid husband and tiny babe. Earnestly she prayed for light and help, and out of her faith comfort and promise came.

In the passive state between sleeping and waking, she seemed again a little child.

Her mother, as in the long ago, led her gently by the hand to a window and pointed silently upward. There in the sky was a brilliant silvery rift in the darkness of the night, and in its midst shone a flower-entwined anchor. Instantly she awakened, still reaching out for the form, which she knew no longer existed in the flesh. From that moment she knew that her prayer had been answered and

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that guidance and help were promised in that flowery emblem of hope.

Truly God works in many ways His wonders to reveal.

Why do we not seek help oftener where alone help can be secured. There are those undoubtedly who would say, "Why go beyond the subconscious for an explanation of this? The soul knew the need and simply pointed to brighter days." And I answer, "Because, no matter what part of our consciousness manifests for good, God guides and directs."

"For behind the grim unknown, standeth God within the shadow, keeping watch above His own."

The writer has a lady friend of decidedly psychic qualities, who can always prophesy her coming hours, and even a whole day in advance, though six months may elapse between these visits.

Yet she is not kept posted as to my travels in any way. She simply announces that "Mrs. E—— is coming today," and will even make preparations for my entertainment.

I know a young man who declares that while away at college, if he is perplexed or

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needs special advice on any subject, that his mother frequently catches his thought and responds to it with a letter on the subject. He humorously remarks that he has to guard his thoughts, so as not to worry her, and that she carries a skeleton key to all his secrets.

There is considerable danger of perverting the use of this God-given attribute.

I have known people to conclude that some prejudice derived entirely from some fault of their own character, such as suspicion, avarice, etc., was the result of a telepathic communication.

It is easy to see how such conclusions might create injustice. "A little knowledge is a dangerous thing," while a large understanding of these truths, together with a generous mind, opens the eyes to an innate beauty of soul in those we meet which is too often hidden from the material sense.

Suggestion

"Whosoever hateth his brother is a murderer."

The power of influencing the mind of another through suggestion is attended with such

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tremendous responsibility, that one might well hesitate to discuss the matter at all, were it not that every word and thought is in some degree a suggestion, and that a thorough understanding of this will arouse all earnest minds to the great need of directing this output of power into upbuilding influence for humanity.

A young girl whom I met some time ago assured me that she had never thought of falling in love with her sister's fiancee until that sister had placed the unfortunate suggestion in her mind by accusing her of flirting with him. A small, but incorrigible, thief declared that he had never stolen anything until he was accused of theft by the man who lived next door. Another boy told his mother he had never played truant from school in his life until she one day asked him suspiciously if he had been to school that day. He promptly acted on the suggestion and could never be trusted again.

Doubt and suspicion bear terrible fruit. Better to trust and love, even if ingratitude sometimes follows. It is "bread cast upon the waters," and will surely return. In any event, your own soul will be sweetened by loving,

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and some other soul looking on may be aroused to nobler impulses and spiritual unfoldment. Think every morning when you awaken—This day is full of possibilities. Every soul I meet will be strengthened or weakened, helped or hindered, by my attitude toward them. Start in with a cheery “good morning” for the members of your own household and for everyone else you meet. Never give a “grudging greeting.”

Ingram says, “Men’s actions are prompted by their affections; the whole moral question is what their predominating affections are.” If our affections are centered on self-indulgence and the glitter and vanities of life, then will our influence all be in the direction of gratifying these propensities, regardless of the consequences to the world at large. If, however, the moral and spiritual forces are active, the affections will be fixed on the more lasting treasures of general uplift and blessing for the race, while the hurtful and transient things will be seen at their true value.

Suggestion is a potent force which must be recognized, for like the poor it “it is always with us,” and proves a blessing or a

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course according to our knowledge and acceptance of its laws.

It is imperative that all, and especially the psychic, learn to guard against the foes without, viz.: from the evil or injurious suggestive influence of others.

Have you a friend whose influence is pernicious and who in spite of all your good resolutions invariably leads you into actions or mental states which you regret the moment their departure leaves you a free agent?

Do one of two things at once; either develop a positive state of mind and begin deliberately a counter course of suggestion which will enable you to become the controlling factor, thereby benefiting both your evil genius and yourself, or sever the association completely and without a moment's delay. Guard the citadel of the soul from all who would use this power to the detriment of others. Practice each day the receptive attitude toward all good, and positive rejection of all evil influences.

Do you find yourself possessed of unusual personal magnetism and power of suggestion which surprises and gratifies you?

Listen! As you value your temporal and

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spiritual welfare and that of others, accept this gift of the Almighty as a sacred trust and in humble thanksgiving to Him.

Resolve that with God's help you will use this power in the uplifting of your fellowman and the hastening of the time when "His kingdom" shall come on earth.

Hypnotism

The Adepts of India and Egypt have long possessed this knowledge.

I cannot believe that at this late day it is at all necessary to go into a detailed account of the discovery and development of this remarkable phenomenon.

Its rediscovery by Anton Mesmer and his fluidic theory, the subsequent renaming and the work of Dr. Braid, of Manchester, and the Nancy and Paris schools is fairly well known to the general reader.

Therefore, I shall confine myself to a brief discussion of its possibilities.

Many who can see no good thing in hypnotism are loud in their advocacy of the use of suggestion, believing it to be devoid of danger because "it is an appeal to the conscious

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mind which the reason and judgment can either accept or reject."

It is a little difficult to decide just where suggestion ends and hypnosis begins. Experience has convinced many that positive suggestion can for the time being lull to sleep faculties and ideas prominent under ordinary conditions.

Those who unqualifiedly denounce hypnotism must remember, however, that the greatest truths contained in the new psychology were discovered through this source and that in the hands of the psychotherapist hypnotic suggestion has resulted in the cure of drunkenness and other equally destructive habits in many thousands of cases.

Its usefulness in surgery in inhibition of physical sensation or pain has been fully demonstrated, and its employment in overcoming criminal and immoral tendencies in both adults and children has resulted in its use in this respect being advocated by our foremost psychologists.

Professor Munsterberg's recently published work on Psychotherapy is interesting in this respect, especially in that it candidly states the method of procedure in such cases.

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But whatever may be said of its usefulness as a therapeutic and moral agency, when in the hands of responsible scientists, its employment as a means of public amusement or by amateurs cannot be too severely condemned.

It is admitted by all who have had opportunity to observe, that subjects regularly employed for this purpose invariably become nervous wrecks and many persons have been permanently and injuriously effected by permitting themselves to be hypnotized by some traveling or amateur hypnotist even once.

One young man who had studied hypnotism as a fellow student of the writer under Dr. Drayton in New York received a severe lesson which abruptly closed his career in this respect.

Having hypnotized a young school teacher after considerable effort, he found to his alarm that he could not awaken her. Hiding his dismay as best he could he told them to put her to bed, that she would be all right in the morning.

Frightened and anxious he returned to his hotel, striving in vain to recall some suggestion he had made which he had failed to discharge. Fortunately toward morning he re-

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membered that while she was still apparently conscious and laughingly asserting that he could not hypnotize her, he had replied that he could put her to sleep so soundly she would not awaken until "the middle of next week."

He returned to her boarding house and told them he had decided to awaken her at once, which he had no difficulty in doing after he had assured her that it was "the middle of next week." It does not require a very vivid imagination to realize how serious the results in this case might have been.

Another case, that of an amateur who had hypnotized a number of his friends, found that he could make them all join in a mock robbery except one, who, on his insisting, finally went into convulsions.

The experimenter afterwards cited this case to me as proof that this young man was the only fundamentally honest one among those hypnotized on this occasion. Thus taking the same stand held by so many who are prominent in this field of investigation, viz: that no one can be induced to commit crime through hypnotic influence who has not already a strong propensity toward that partic-

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ular offense, and that willingness to commit crime under hypnotic influence is proof of innate criminal tendencies.

It would seem that such a conclusion was rather sweeping, to say the least, as according to the best authorities some subjects never seem to lose sight of the fact that it is only make-believe, and carry out a criminal suggestion in that spirit, as in the case of a very tender hearted young lady I knew who thrust a paper dagger into the body of an imaginary friend.

Again it would seem reasonable to suppose that the mind of the operator might have contained a preconceived opinion of the young man's honesty which might easily have acted as a counter suggestion, thus producing convulsions or hysteria as it is admitted, contradictory suggestions often do.

Dr. James R. Cocke describes such experiments in his book on "Hypnotism; How it is Done; Its Uses and Dangers." He placed a paper dagger in the hand of a deeply hypnotized subject and commanded her to stab him. She instantly obeyed, but when he handed her an open knife with the same command she hesitated and promptly went into hysterics.

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The result was practically the same when the experiments were tried in thirty or forty other cases. Is it not reasonable to suppose that the doctor found it impossible to give the command after the open knife had been substituted for the paper one without the very natural reservation in his own mind that his suggestion should not be carried out, thus supplying the counter suggestion which always excites or awakens the subject. That this mental reservation on the part of the operator could easily reach the mind of the subject there is no doubt.

Who has not, while in the ordinary conscious state, detected like conditions until one is tempted to say with Emerson: "What you think speaks so loud I cannot hear what you say."

In the hypnotic state all the senses are wrought up to a hyper-sensative condition. A whisper from the operator is sufficient for mind transference. The operator may be in an adjoining room with the door shut or a hundred feet away with a chain of people between operator and subject and yet the subject will catch a whisper which the person

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standing next in line to the operator fails to hear.

The sense of sight and of touch are wonderfully magnified and he will translate a movement or shrug of the shoulders by the operator.

In any event, until we have more proof it is scarcely safe to say that personal probity can be decided in this manner. So vehemently has it been asserted that the "auto-suggestion of moral education and fixed principles" can always be relied upon to protect the innocent and virtuous subject from the evil suggestions of the criminal hypnotist that it raises a doubt as to whether these gentlemen are quite convinced themselves. **"He protesteth too much."**

If out of ten or a dozen young men of respectable families all but one would steal when under the hypnotic influence and yet were at least ordinarily honest when restrained by the counteracting qualities active in the conscious state. Do we not owe it to society to pass stringent laws protecting such individuals from having these dormant criminal impulses aroused?

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Phreno Hypnotism

In his lectures on Phreno Hypnotism, Dr. Drayton, of the New York Institute, gave some excellent proofs of the fact that it is possible to isolate the action of any faculty of the mind by stimulating the corresponding brain center. This was accomplished by simply placing the finger over some one of the phrenological brain centers. The result invariably under Dr. Drayton's efficient guidance was a positive manifestation of the faculty located there.

I would add that when hypnotists who are not well acquainted with the location of the phrenological centers attempt this experiment, they frequently touch the wrong point on the head and always receive a response from the organ touched instead of the one upon which the mind of the operator is fixed. There are many instances where the results would certainly indicate that the baser faculties could be aroused to such a frenzy by this method of procedure as to make the commission of crime quite possible.

These experiments were often made by O. S. Fowler, Dr. Caldwell, Bovine Dodds (who lectured on Electrical Psychology before

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the U. S. senate) and many others beside Dr. Drayton.

Dr. Drayton declares that many of us are half hypnotized most of the time, though unaware of the fact.

This is undoubtedly where the greatest danger exists from suggestion and hypnotism.

As an instance of this we will consider the case of a lady who had steadily refused for some time to take upon herself certain very serious responsibilities and burdens, having excellent and well considered reasons for her decision. Suddenly, after a conversation in which she had been appealed to purely on humanitarian grounds, she entirely lost sight of everything but this one thought and consented. During the time which intervened between this conversation and the taking up of this burden she relates that never once did the reasons for her refusal in the first place recur to her. The humanitarian aspect of the case wholly possessed her, together with an abnormal nervous tension entirely foreign to her nature.

Subsequent experience proved to her that she could not retain her own individuality while associated with the person who had

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made this appeal because of the involuntary hypnotic influence resulting. She was finally forced in order to preserve her own mental and physical equilibrium to remove herself absolutely from this influence, with the result that after a time her normal condition was re-established.

The urgent necessity of maintaining a positive attitude of mind and body can not be too strongly impressed on both children and those of maturer years. That untold sin and misery and imposition may be thus averted there is no doubt.

When the laws of suggestion and hypnotism are better understood there will be less likelihood of the abuse of these powers, for deadly as a suggestion of evil may be to the victim, the influence on the one who sends it forth is more far-reaching and destructive for "whosoever hateth his brother is a murderer" and must pay the penalty before God even though no earthly tribunal may judge him. If there is one in the whole world whom we cannot include in Tiny Tims' "God bless us every one" when we pray, it is time for us to go down on our knees and "get right with God" and our brother and our own souls.

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Is it worth while that we jostle a brother
 Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
 In blackness of heart? that we war to the
 knife?
God pity us all in our pitiful strife.

God pity us all as we jostle each other;
 God pardon us all for the triumph we feel
When a fellow goes down; poor heart-broken
 brother,
Pierced to the heart; words are keener than
 steel,
And mightier far for woe or for weal.

Were it not well in this brief little journey
 On over the isthmus down into the tide,
We give him a fish instead of a serpent,
 Ere folding the hands to be and abide
For ever and aye in dust at his side?

Look at the roses saluting each other;
 Look at the herds all at peace on the plain—
Man, and man only, makes war on his brother,
 And dotes in his heart on his peril and pain,
Shamed by the brutes that go down on the
 plain.

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Why should you envy a moment of pleasure

Some poor fellow mortal has wrung from
it all?

Oh! could you look into his life's broken measure—

Look at the dregs—at the wormwood and
gall—

Look at his heart hung with crape like a
pall—

Look at the skeletons by his hearthstone—

Look at his cares in their merciless sway,
I know you would go and say tenderly, lowly,

Brother, my brother, for aye and a day,

Lo! Lethe is washing the blackness away.

—Joaquin Miller.

“Keep thy heart with all diligence; for out
of it are the issues of life.”

CHAPTER V.

Child Culture

"All disorder in the state comes from ill education of the young."——Pythagoras.

There is no dearth of schools and colleges and certainly we cannot be charged with a neglect of art, literature, or mathematics, while agriculture, horticulture and animal husbandry are rightly deemed of large importance. Nor do we fail to see results from these studies. Our art and literature holds a place, all its own. In applied mathematics we excel, and our grains and fruits go to all parts of the world. As to the science of animal husbandry, even the swine can boast a flawless lineage.

If a pedigreed pig is not beneath the attention of our learned men and they can afford to instruct the youth who expects to make a business of raising these august animals in the art of breeding and caring for them. It would certainly seem that as all our college youth of both sexes expect in the natural order

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of life to raise children, we might afford to establish chairs in our schools and colleges which would adequately prepare them for this God appointed task.

Visit any intelligent farming community, and note the contempt evinced for the man who, through ignorance or shiftlessness raises scrub horses, cattle, pigs or fowls. As one farmer expressed it, "his stock is a disgrace and a menace to the community." Excellent wisdom and reasoning this. Is it too much to hope that some day it will be considered quite as laudable to breed and raise human beings to the same degree of perfection, and quite as disgraceful to raise a family of mental, moral or physical defectives, as to raise "scrub stock?"

Oliver Wendell Holmes declared that the education of a child should begin at least two hundred years before it is born, and the highest authority of all states that "The sins of the fathers are visited on the children, even until the third and fourth generation."

The first and inalienable right of every child coming into the world is to be well born. Child culture can no more be left to chance than can bee, fruit, or cattle culture.

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Let us earnestly hope for the time when conception will not be left to chance and when prospective parents will realize the vital importance of conscientious preparation for this greatest and most sacred duty of life. Mobius declares that "a passing delirium in a parent may establish inextinguishable marks of degeneration in offspring," and any student of this subject can affirm that the condition of both parents at the time of conception and of the mother until the child is weaned, is evidenced in the lifelong attributes of their children.

English scientists have not hesitated to assert that the degeneracy of the urban population in that country is largely traceable to the use of stimulants on the part of both parents prior to conception and of the mother during the gestation and nursing periods.

That this has a disastrous influence on the human organism and produces moral perversion and abnormal mental conditions is a fact well known to medical scientists, but the general public, who are most in need of this knowledge, have for the most part been profoundly ignorant in regard to it.

According to the last Swiss census, it is

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estimated that there are in the asylums in that country 9,000 defectives, many of them first born children, who are the fruits of the two great festival seasons, the "Carnival" and the "Vintage."

At these times the Swiss nation—especially the peasants—use intoxicants immoderately and revel in every manner of dissipation, with the result that an alarming number of those so unfortunate as to be conceived at these seasons are "idiots, neurotics, inebriates—in fact, weaklings and degenerates of every description."

An eminent alienist has recently declared that "in no essential respects do we differ from the Swiss. Our data are not so exact in this one respect, but there is no doubt that our prisons, almshouses and asylums for the insane are full of weaklings who would have been strong, healthy men and women had their parents known when not to use alcohol."

In addition to the vast number of congenitally defective persons, there are untold numbers who suffer all through life simply because their parents were not aware that it is a crime for a child to owe the inception of its being

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to a time when either parent is exhausted, ill or mentally disturbed.

When these vital truths are taught to the young men and women in our halls of learning, so that none may err, as now, through ignorance, the race will develope and progress as it never has dreamed of doing in the past, and harmony of mind and body, calm, poise and sanity will be the rule, instead of the exception, as now.

In the training of the child, it is well to remember that nature ever strives toward perfection, and that our increased knowledge of these things make the outlook in child development brighter than in the past.

We have learned that nervous disorders which have hitherto been deemed largely incurable, are, in reality, much more easily controlled than has been supposed, and that by establishing normal conditions in this respect we create health and harmony throughout the whole being.

Improvability

It is now recognized that character and disposition may be improved at will. One celebrated scientist asserts that it is all a matter

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of educating the cells of the brain, which are the physical units of the mind. The brain, like any other part of the physical mechanism, can be built up. His theory is that repeated psychological tests, properly made, increase mental skill, just as repeated gymnastic trials develop greater physical skill. This is simply a restatement of Dr. Gall's philosophy.

Self Control in Parents and Teachers

The first lesson for the parent and teacher to learn is self control. Without this, control of others is impossible. Violence and the constant use of the loud pedal, though they may frighten into submission for a time, inevitably bring about a reaction and indifference on the part of the child, and an utter loss of respect for parental or other authority.

The noisy person, the one who raises the voice when admonishing or issuing an order discloses, by so doing, lack of self confidence and innate power over others. He does not expect to command respect and obedience, and so storms and blusters in hopes that the added din and confusion may cover up the weak point in his own armor.

The best disciplinarians I have ever known

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lower the voice and speak slowly and distinctly when dealing with refractory or rebellious individuals.

Many parents and teachers talk too freely. They are too apt to disclose the whole plan of campaign. When at a loss as to what to do or say, it is an excellent plan to do and say nothing. Silence is eloquent and carries the conviction that one who is perfectly calm and self possessed is quite equal to the situation, whatever it may be. The silence is ever conducive to strength and harmony.

The child and adolescent youth is a veritable mine of surprises. Our efficiency in coping with each new and unexpected development stamps us as fit or unfit, as the case may be, to foster all that is noble and desirable and eradicate all that is ignoble and undesirable.

Professor Baldwin well says, "The student of the child's mind should have a thorough knowledge of the principles of general psychology, in order to know what is characteristic of the child when he sees it, and what is exceptional; and he should also have enough originality in his ideas and interpretations to catch the valuable in the child's doings, dis-

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tinguishing it from the commonplace, and to plan situations and even experiments which will give him some control upon those actions of the child which seem to be worth it."

Above all, never lose sight of the fact that you are dealing with an immature mind. How many grievous heartaches could be avoided by bearing this one thing in mind. How many teachers and others who have to deal with children permit themselves to magnify the antagonisms and petty childish malice of those in their charge into deep laid plans to humiliate and persecute, until all sympathy and understanding is at an end between them.

My advice to such as permit these things **"to get on their nerves"** is this: First look to your health. If you are on the verge of a nervous breakdown, and so mentally and physically exhausted, you may unwittingly be the cause of the inharmony, and nothing but the re-establishment of your own equilibrium will enable you to cope with the situation.

A young teacher came to my consulting room some time ago, quite heartbroken and discouraged. After four years of successful teaching in the lower grades, she had met her Waterloo in a group of seventh grade boys

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she was then teaching. They were practically in a state of mutiny and were evidently doing their **boy best**, which is usually a very lively **best**, to make her life unbearable.

First, I advised her to bear in mind that according to Dr. Stanley Hall, boys of the age of those in her class were passing through that period when our primitive and remote ancestry threw off all parental restraint and provision, and which the adolescent of today refunc-tions in the unrest and unruly turbulence of spirit generally manifested at this age.

I recommended that she hold fast to her sense of humor and cultivate a hopeful vision of the splendid men these pupils of hers were eventually to become.

It was Friday afternoon and her face was drawn with suffering and every nerve and muscle tense with the strain of her worry and work.

First I induced her to relax, then laid down some rules of conduct for the rest of the school year. She was to adopt a simple, nourishing and easily digested diet, with the addition of a glass of rich milk sipped slowly about half way between meals.

Saturdays and Sundays she was to remain

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in bed until noon, and if sleep failed to come she was to alternately tense and relax until she found herself tired and passive, all the time holding the thought that she was receiving benefit and strength.

At first she was quite sure she could not give up her Sunday school class, and there were all her Christmas presents to make, etc., etc. I assured her that a substitute could be found for the class, as her first duty was to do well the work for which she was receiving a salary, and that some of the many beautiful Christmas cards could take the place of hand-made presents under the circumstances.

That evening her mother came to see me, and assured me of hearty co-operation, with the result that the nervous breakdown was avoided, a splendid, conscientious teacher saved to our schools, and a dozen or more boys swung into line in support of a teacher whom they came to thoroughly love and respect.

Discernment

Mothers and fathers should take more time to get acquainted with their children. Let many things go undone, if needs be, but not

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this greatest of all duties. The risk is too great. The result too often a ruined life.

Discernment is one of the qualities most necessary in dealing with youth. The power to detect the difference between actual moral obliquity and exuberance of spirit.

The correcting of the first is vitally necessary, while the undue checking of the latter often irritates and perverts.

There is no relation in character between the boy who goes in swimming before the ice is out of the river, or "plays hookey when baseballs are ripe," or "packs in mud" on his shoes and acquires holes in his knees in marble time, and the unfortunate who revels in the suffering of helpless things, steals and lies persistently, and conducts himself as a general enemy of society.

Yet I have seen the first list of offenses treated with a harshness and lack of sympathy which no doubt often results in moral perversion.

Actual moral delinquency is as often the result of physical defects as otherwise. Such men as Judge Lindsay, Judge Norris S. Barratt and others, who recognize that these children more often need surgical or other sci-

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entific treatment than the reform school, are indeed true **elder brothers** and **saviors of the race**.

Stubbornness

Stubbornness in children is more often corrected by giving them their own way on special and auspicious occasions, than by coercion.

We have all heard of the roan horse who would not stay tied, always resenting the indignity by either breaking the halter or pulling up the post. Finally it was decided to sell him, but a neighbor suggested one more effort to break him of the habit. The horse was led to the bank of the canal and tied with his heels within a few feet of the edge.

With a snort of indignation he proceeded to his old method of freeing himself, and when he had settled down to a good strong pull and the rope was taut, the town butcher drew his sharp knife across the strands.

Our roan friend took a back somersault into the canal, and emerged quite subdued. After that you could tie him with a shoe string to a baby cart without the slightest danger of dis-

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turbance on his part, even though you left him there all day.

Many children need lessons of this kind.

Tale Bearing

Sometimes we unwittingly encourage our children in this unfortunate trait of character. One mother who had made a practice of calling upon her little ones to testify as to the doings of others was shocked to learn from her fifteen-year-old daughter that a servant who had been discharged for supposed dishonesty some nine years before was entirely innocent.

Some fine stationery and perfume had been stolen from her mother's room by the child herself. The mother unwisely asked the six-year-old if she had seen the maid steal the missing articles. The child, who had been listening while the maid was being cross examined, promptly declared that she "saw her take them." At fifteen this girl was detested by her brothers and schoolmates because of her "tattling" proclivities. Poor little unfortunate! Is it any wonder that she had developed into a menace to the happiness and reputations of all with whom she came in contact?

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Sad and bitterly unjust are the results of gossip and violated confidences among grown people, but with bad example and training in this respect, is it any wonder that there is so much of it?

The first eight years of the writer's school life were spent where the penalty for tale bearing was precisely that which attached to the misdemeanor reported. In addition, if the other pupils became aware of the fact that so undesirable a person was in their midst, she was promptly "sent to coventry" until her reformation was considered complete.

To be "sent to coventry" in an English boarding school means an ostracism so effective that few indeed would be rash enough to repeat the offense.

A clergyman especially renowned for his splendid work among the young people remarked to me some time ago; "One of the bitter and crying needs of the world today is a safe and wise confidant." Alas! Before there can be many of these in the world, we shall have to take a more decided stand in both home and school life against such violations of personal honor and integrity as tale bearing, betrayal of friendly confidence, etc.

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Most children have an innate sense of honor which responds readily if they are taught that these things are base, contemptible and un-Christian, and that none but a small, mean spirit can be guilty of these offenses. Impress upon the child that these sins are the result of one of two things, either a desire to injure or a wish to appear possessed of supposedly important secrets, and that a person capable of either of these sins could scarcely be trusted not to pervert or exaggerate the truth.

Children should be taught to always give the benefit of the doubt to the accused person, and never to repeat unkind gossip of any kind.

"He who steals my purse, steals trash;

'Tis something nothing;

'Twas mine, it's his;

And has been slave to thousands:

But he who filches from me my good name,

Robs me of that which not enriches him,

And makes me poor indeed."

Temper in Children

Is simply perverted force. Make these high-tempered little ones understand that the brain centers of force, which are situated in the side head, were provided by the Cre-

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ator so that man might hew down the forests, bridge the rivers, tunnel the mountains, and even conquer the aerial spaces, and that the manifestation of these God-given forces in violent temper and foolish brain storms is a sin against God and our own well being.

To one very violent tempered little chap, I explained this matter carefully, and when he was rather inclined to excuse himself, "Because, if I've got that kind of a head, I can't help it," I asked him which he would rather be, one of the great Southern Pacific locomotives he saw drawing its heavy train of cars to the top of the Siskiyou every day, or just a little one-horse stationary engine? He interrupted eagerly, "You mean a donkey engine, do you?" I said "Yes, which would you rather be?" "Why, I'd rather be one of the mountain engines, of course." "Well," said I, "that is what you are; you have physical and brain force enough to carry your life freight to the very topmost peak of the mountain. But," I added, "what happens if the engineer loses control and the big engine plunges down the mountain side?" "Oh," he said, "things go all to smash, and the bigger the engine the bigger the smash."

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No more words were needed, and the lesson sunk deep enough to practically put a stop to this little engineer's violent fits of temper.

Force, firmness and self esteem must be regulated by veneration, kindness, cautiousness, secretiveness and reason, or become a menace instead of a blessing. Our children should early learn that they are the engineers of their own destiny, and not mere bits of flotsam and jetsam cast helplessly on the sea of life.

Criticism

Discouraging criticism is a crime against God and man, and he who thus sins, especially if it be directed against a child, will not be held guiltless in the final accounting.

Plain, honest, even stern words are often necessary, but unless they are to do more harm than good they must be accompanied by a ringing and decided note of faith and hope and encouragement for the future.

The grown-up who belittles a child and arbitrarily places him in the ranks of the incorrigible or incompetent is planting a suggestion which may bear terrible fruit in days to come.

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Years ago, at the bedside of a small boy who lay very ill with pneumonia, the attending physician, with criminal thoughtlessness, remarked that the little fellow had "the head of a murderer."

Years later when I met this motherless lad in a Western reform school where I had been invited to speak, he asked me anxiously if I agreed with the physician. I most emphatically did not, and assured him of my belief that a successful and useful career was in store for him.

Just how far that baneful suggestion had sunk into the subconscious mind of the sick child and influenced him to the reckless course which finally led to the gates of the reform school, it would be hard to say. I only pray that the counter suggestion of hope and encouragement which I earnestly tried to plant in its stead may bear fruit as positive in results.

When quite young I heard from an expert a most discouraging reading of the character of a little five-year-old girl.

Timidly I asked the examiner who had made it, if he did not consider education and environment of any avail in such a case, to

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which he replied with more brevity than elegance, "No, the little beggar was born wrong."

Nothing short of complete moral idiocy could warrant such a sweeping assertion, and this condition is fortunately rare.

The fact of the child having been "born wrong" was most unfortunate, but the battle was not lost, it had but just begun, and victory only waited on intelligent and loving effort.

Human attributes can be modified and improved marvelously. The light of the spirit can be kindled, even where thick darkness prevails, and will, if followed, eventually lead to that haven for which every soul is consciously or unconsciously striving. Were it not so, how many lives would be shipwrecked in the launching? Love, sympathy, understanding, and above all an abiding faith in the innate spirit of good in every human soul must be deep-rooted in the heart of all who would wield a lasting and beneficent influence over youthful lives.

Corporal Punishment

Harshness and corporal punishment harden the soil of the heart and the virtues can not thrive there.

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In many homes all reproof and advice is so abruptly administered that it is hard for the child to see in it anything but an exhibition of parental irritability and ill humor.

Plutarch tells us that "sensible minds, however volatile and inattentive in early years, may be drawn to their duty by many means, which shame, and fears of a more liberal nature than those of corporal punishment will supply. When there is but little sensibility, the effect of that mode of punishment is not more happy. It destroys that little, though it should be the first care and labor of the preceptor to increase it. **To beat the body is to deface the mind.** Nothing so soon or so totally abolishes the sense of shame, and yet, that sense is at once the best preservative of virtue and the greatest incentive to every species of excellence." To whip a child of highly sensitive organization is shattering to the nervous system and inflicts agonies of suffering both in mind and body, which leaves its indelible mark upon the character.

The Crucial Age

Do not expect too much work of the boy or girl during the period of rapid growth. This

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is from about twelve to fourteen in girls and from about fourteen to sixteen in boys.

The weight of body increases as much as in the six years previous to this time, while the brain loses in weight, as a portion of the blood usually supplied to the brain is called to nourish the other organs undergoing rapid revolutionary changes during this period.

The parent and teacher who guides lovingly and wisely through these crucial years is deserving of our highest respect and admiration. Happy, indeed, is the boy or girl who enters the portals of manhood and womanhood guarded by a thorough knowledge of self and true ennobling conceptions of the laws of being.

Paternal Duty

All too many fathers look upon their duty as done when they have made material provision for their families. They provide nourishment for the bodies while the immortal souls of their children languish and die for the want of that sympathy and advice which the father's knowledge and experience could so bountifully supply.

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Maternal Responsibilities

Mothers, too, though willing to sacrifice even life itself for their families, often neglect the things that count most in the general summing up.

Not long ago a mother came to me heart-broken over the waywardness of her only son. He was a wanderer on the face of the earth, and a ne'er do well. She could not understand it; and yet I knew that in all his life that mother had never taken time for one heart to heart talk with her boy.

She was an exquisite housekeeper. Everything was spotless and fairly aggressive in its wealth of fancy work.

The table was generous. The housewife never spared herself. A meal seemed unsatisfactory to her unless she had exhausted her vitality and good nature in its preparation. Yet, it is safe to say that many a three-roomed tenement has in it more of the true home spirit. She had simply failed to grasp a true idea of what constitutes the real necessities of life.

The father, also, had been too busy to get acquainted with his son, and strangely forget-

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ful of his own youth, had regarded every boyish escapade as proof of general good-for-nothingness.

Nothing comes by chance. We reap what we have sown. In this case the boy's career was simply the outcome of a course of training which led naturally and inevitably to disaster.

A Real Home

I know another home where the house-keeping is never permitted to interfere with the home making, and no pillow in the house is too precious for a good old fashioned pillow fight. There are a few rules lived up to so naturally that no one is aware that they restrict. In that home mother's room is a little sanctum where all joys and sorrows receive a wise and sympathetic hearing, with father also ready to give advice in all weighty matters.

The very walls of this room radiate sweet confidences and comfortings.

Last Christmas a dear daughter of the house came home bringing that wonder of wonders, the first grandchild, and it was a pretty sight to see her carry the tiny, wise-eyed mite to "the sanctum" and there tell her all

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about the dear old room and the secrets its walls had heard, and no one could doubt, who saw them, that the baby understood.

In this home father and mother and children have ever been loving comrades, standing loyally together.

Would that there were more homes where the members took time to live and love naturally and unaffectedly. Said the eldest son to me on this occasion, as he watched the proud grandparents bending in loving welcome over the little stranger. "I have never heard either of my parents criticise or question the motives and good intentions of the other. They just naturally seem to pull together."

Here is the secret of the harmony of this home. "They have pulled together." Verily, a "house divided against itself shall not stand."

'Tis in such places that young lives are nurtured into strength and beauty. They have not thought so much of governing their children as of teaching them to govern themselves. If more children were trained in this way, the men and women of the future would be positive entities in whose hands the laws of God and man would be safe from violation.

CHAPTER VI.

The Psychology of Success

"Our wishes, it is said, do measure just
Our capabilities. Who with his might
Aspires unto the mountain's upper height,
Holds in that aspiration a great trust,
To be fulfilled, a warrant that he must
Not disregard, of strength to reach the height
To which his hopes have taken flight."

Ten million dollars dishonestly acquired,
or a seat bought in the senate at the sacrifice
of honor and manhood, does not constitute
success. Not even when vast public gifts are
offered as bribes to the Almighty and out-
raged humanity.

This last is a weak attempt to "bail out the
ocean of injustice with the spoon of charity."

What we are is important, but what we are
capable of becoming is infinitely more so.

I think it is Emerson who urges us to

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“have faith in our genius,” and next to **pos-**
sessing the genius, “**Faith**” is undoubtedly the
most necessary ingredient in that strange and
often baffling compound we call success.

If one were asked for a reliable formula for
this most desirable of life’s blessings, it would
probably run thus:

First, a goodly degree of natural talent for
the work undertaken; the more the better.

Second, a positive and abiding faith in that
talent and one’s capacity to “make good.”

Third, an unfailing supply of wisely di-
rected industry.

Fourth, integrity of purpose, that our work
may be well and conscientiously performed.

Fifth, a steady enthusiasm which will not
flag when obstacles loom up in the way.

Natural Talent

To be sure that we have the first ingre-
dient, it will be necessary to take an inven-
tory of our assets in the way of brains. Glad-
stone well says: “There is a limit to the work
that can be got out of a human body, or a hu-
man brain, and he is a wise man who expends
no effort on pursuits for which he is not
fitted.”

All men are not endowed alike. Work that

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is done naturally and with comparative ease by one, may present almost insurmountable obstacles and difficulties to another. Many a man deems himself a failure, simply because he is using his weakest instead of his strongest faculties.

Who has not experienced the hardship and discouraging results from working with makeshift tools, and the joy and satisfaction when tools especially designed for the work were substituted?

Thus it is with our talents. We must apply them to the work they were intended to do, or our efforts will neither be a credit to ourselves or a benefit to the world at large.

There is no dearth of talent among men. The trouble is that we put round pegs in square holes and square pegs in round holes, and then rail at the poor, unfortunate pegs, because they wobble instead of being secure and steady and dependable in their places.

As it is, we trot business brains into the forum, scientific brains into commerce, and mechanical brains into the pulpit, and as a result have confusion, chaos and heart burnings, where an understanding of the law would give us order and conservation of power.

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Whatever vocation be chosen, it is well to be sure that the brain form corresponds to the talents required.

Self Confidence

Faith in our genius is a quality sometimes inherent, but oftener acquired. That it has been a large factor in the lives of all superlatively successful men and women there can be no doubt. I have still to meet with or hear of the successful individual or genius who persistently anticipated failure.

Wagner clung to his belief in his own genius, and preferred starving while he educated the people up to his music, rather than to force his muse into popular and hence paying lines.

Had he been a little, frightened, cringing soul, he would have succumbed to public pressure and his magnificent task of reforming the lyric stage would have been left undone. And the name of Wagner would have been but a transient shadow on the musical world.

If we want to make a success of life, we must get into the right current and keep our minds "one pointed," as the Hindus say.

Success in the truest sense of the word does

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not come to the "time server" or the "wrist worker," but to him whose faith in and devotion to his highest ideals is so complete as to overcome every obstacle and make even the rock of adversity a splendid foundation for an abiding and victorious structure of success.

To such souls the creative forces of the universe lend their aid until the spirit cries out in joyful thanksgiving, surely "the spirit of the Lord goes before me and makes safe and secure all the way."

Industry Wisely Directed

Industry, the third requisite in the formula, was declared by Benjamin Franklin to "make all things easy, while sloth makes all things difficult." We heartily agree with the last half of this statement. There can be no doubt that "sloth makes all things difficult," but it must not be forgotten that all the industry in the world will not make a finished musician out of a tone deaf man; hence we say, industry wisely directed.

All the really successful people I have ever known have experienced a downright joy in their work. Elbert Hubbard bids us, "Get your happiness out of your work, or you will

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never know what real happiness is," while VanDyke believes that "Heaven is blest with perfect rest, but the blessing of earth is toil."

Personally I have never been able to conceive of a heaven where there was no one to help and nothing to do. I believe, however, firmly that the best preparation for the next life is to learn the right way to live this one, and that a God who could make this world so beautiful can safely be trusted to take care of the next one.

No more pernicious or unfortunate teaching has been imposed on the race than that labor is in any sense of the word a curse or a badge of inferiority and degradation. It is imperative that we impress upon the young the fact of the dignity and importance of work well done.

Idle people the world over are dangerous people, and have absolutely no excuse for cumbering the earth. "If any will not work, neither let him eat."

This is most impressively emphasized by what we are pleased to term high society in America today, and in fact all over the earth, in any clime, or any time of the world's

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history. Why it should be called "high society" has always puzzled me, unless it is by the application of the same rule by which English epicures judge game. When the partridge, pheasants and other game have hung until decomposition has so far advanced that they are ready to fall to pieces of their own weight, then, and not until then, they are esteemed a delicacy and denominated as "high game," and truly the analogy is pertinent and justifiable, for what we call "high society" is certainly in great danger of falling to pieces through the weight of its own rottenness and iniquity. God speed the day when an idle individual will be a disgraced individual.

To be wisely industrious, the mind must have a definite object. Human beings are so constituted that they can not become vitally interested in a search for knowledge which they do not expect to utilize. Once select your vocation, however, and information and valuable material will present itself to you from every conceivable source.

Integrity

This is one of the corner stones of a well spent life. Without it no wealth or power or

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station has been truly earned. The lack of this quality constitutes the greatest menace to our institutions today. It is the cotton in the "all wool" cloth, the sand in the sugar, the cotton seed product labeled "pure olive oil," the watered stock, the blatant politician, the minister who cheapens himself for a little shoddy notoriety, the actor who prostitutes his calling and "plays to the gallery." The young man or woman who slights a task when no one is looking, in fact all the misguided delinquencies of those unfortunates who forget the admonition, "Unto thyself be true, and it must follow, as the night the day, Thou canst not then be false to any man."

Enthusiasm

Enthusiasm is essential. "But," says someone, "I am not one of the enthusiastic kind." Then either cultivate the quality or be content to remain mediocre.

By this is not meant the kind of enthusiasm which throws bombs in Haymarket square or breaks all the windows in the Lord Mayor's mansion. The right kind of enthusiasm greets each dawn of day as another opportunity for accomplishment, another chance

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to grow, to expand, to overcome and to oust a little more ignorance to make room for a little more knowledge.

How many young people lose place or promotion because they do not give themselves a chance to become enthusiastic in their work.

The young man who dissipates half the night and snatches a little sleep in the morning, the girl who attaches her light to the head of her bed and reads a novel until 2:00 A. M. or does a half day's work on Christmas presents, or embroidering a waist, after her legitimate day's work is over, can scarcely be expected to enthuse heartily over the next day's duties. "Keep your mind one-pointed," don't scatter your precious life forces on things that are not worth while, and you will be surprised to find yourself in possession of a goodly fund of enthusiasm and efficiency for the things that really count.

To my consulting room, some years ago, came a young girl of eighteen who bemoaned the fact that she was forced to remain in an unpleasant and poorly paying factory because her education was so limited as to exclude her from the more remunerative and desirable vocations. Inquiring as to how she spent her

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evenings, I found that, as is so often the case with the untrained mind, she possessed no conception whatever of the value of spare hours and moments. Hers were spent at the moving picture shows, the roller rink, or "some of the young folks dropped in." She was a girl of natural intelligence and energy, and so I did not find it difficult to convince her that she held within her own hands the key to better and worthier things. I feared that a correspondence course would be interfered with by her family and "the young folks," so advised that she enter a night class for business training, three evenings a week. This brought her into an atmosphere of mental activity and industry and stimulated her ambition.

She is now, at the end of three years, still in the factory, but in a very different position to that which she held when I first met her. Promotion came, because she was ready for it, and while other positions have been offered her, she wisely feels that she can not afford to sacrifice her thorough knowledge of the business in which she has worked her way up from the lowest rung.

Many young people who are bewailing

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their lack of opportunities need only to be awakened to the existence of those within their present reach. Their own perseverance and ambition will do the rest.

They should be early impressed with the great and vital truth that they are the arbiters of their own destiny and that growth and improvement is the normal impulse of the race.

Make your talent an available asset by educating it to the highest possible point of effectiveness and efficiency. Opportunity to use it will not long be lacking.

Emerson well says, "Genius unexerted is no more genius than a bushel of acorns is a forest of oaks. There may be epics in men's brains just as there are oaks in acorns, but the book and the tree must come out before we can measure them. Mere capacity, undeveloped, is only an organized day dream with a skin on it. A flint and a genius that will not strike fire is little better than wet junk wood."

To a young man in my consulting room some time ago, I advised a certain profession, adding, "Your besetting sin is lassitude, you lack energy." He looked mildly interested and drawled, "Do you know, I have sometimes

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imagined I would like to drift into that line of work." I answered, "Yes, drift! Drift! That is your great trouble; you always drift. Has it ever occurred to you," I asked him, "that you can't stem the tide by drifting; that you can not drift up stream? Drifting inevitably carries you down stream onto the rocks of failure and oblivion." There are too many of us who spend our lives wishing, instead of working. What we need is more backbone and less wishbone. We need more dynamic will power, more exercising of our God-given power of self direction. Let us wake up.

Hoodoos and Luck

If all belief in luck and hoodoos could be blotted out of the human mind, the race would be incalculably benefited.

Superstition is the refuge of the primitive mind, just as suspicion is the resort of the vulgar mind. Both are unworthy of an enlightened and awakened soul.

A boat on Lake Superior burned to the water's edge, and many were drowned who might have been saved if proper discipline had been maintained. The captain had been in charge but three months. Every trip something went

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wrong, finally culminating in the fatal disaster.

Speaking some time after to the capable man who had been master of this boat for a number of years prior to her "run of bad luck," he indignantly exclaimed, "He lays it all to a **blooming hoodoo**. Why, there wasn't a stauncher craft on the lakes, and if he had thrown that jug of whisky overboard that he kept in his cabin all the time, I guess that hoodoo would have gone along with it."

Our hoodoos are, as a rule, pretty tangible propositions, and while we may meet with a few obstacles and misfortunes as we go through life, it is wiser to look for their cause in ourselves and our surroundings over which we hold sway, than in some intangible will o' the wisp which paralyzes and makes cowards of all who believe in them. "Men who would accomplish great things clear the way for the gods who follow with their favor."

Cultivating Deficiencies

Talented people are often failures, much to the surprise of themselves and their friends. This is usually owing to some personal peculiarity or special deficiency which can be,

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in the great majority of cases, overcome. Emerson says, "If you desire a virtue, assume it. If the ideal be lawful and proper, play its character until you feel and fit it. If done in earnest, it will not long be delayed."

If you lack the charm of courtesy, practice a courteous manner until the brain centers involved take up the work. Do you lack self confidence? Observe the manner and actions of others who are endowed with this quality and "assume it." Let your walk and your thoughts, your whole demeanor, in fact, convey the impression that you have faith in yourself, and send deliberate thought waves to the crown of the head and affirm for dignity and self respect.

Are you lacking in force and executive-ness? Walk, talk and act with assumed force. Auto-suggest with your whole might to the effect that affairs and people move at your bidding. By so doing you will direct the necessary stimulus, both psychic and material, to the brain centers involved and experience the joy of realizing that not only your character, but the actual brain form is taking on new growth and development.

Direct your suggestion not only to the sub-

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conscious mind, but to those portions of the brain which require stimulus, remembering that an added supply of blood and vital force can be sent to any portion of the body at will, as has been thoroughly and scientifically demonstrated.

When we remember that the brain of the average person continues to grow until forty years of age, and active brains much longer, the remoulding of our own seems a more hopeful outlook.

Gladstone's head was larger when he died than at sixty, and Henry Ward Beecher's head was larger the last time it was measured than at fifty.

Mind, under ordinary conditions, acts through matter, and it is important that we learn the relationship between mind and matter and the manner in which they act and react upon each other.

Parents of the future will feed intelligently for the different brain areas, as many now do for bone, muscle, etc. They will study also the natural endowments of their children, and not trust to chance leading them into the right vocation. They will not make the mistake a certain English mother made. I

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was lecturing in a Canadian city years ago, when this mother called with her twelve-year-old son. She told me that she was very much perplexed as to whether to decide on the church or brewing as a vocation for her son. "You know," she added naively, "there is more money in brewing." I quite agreed with her on this point, but had much ado to keep my own face serious when I saw how utterly oblivious she was to the humour of the situation.

Courage

Finally, I would say to those who have tried and failed, do not be discouraged. Many a man has been a failure at forty and a celebrity at sixty.

Do not let any convince you that it is your duty to be content with failure. For whom hath God created all this beauty and plenty, if not for the children of men? And are we not told in His Word,

"Behold, my servants shall eat, my servants shall drink; behold, my servants shall build houses and inhabit them; behold my servants shall rejoice and sing for joy of heart."

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Again, "He openeth His hand and satisfieth the desire of every living creature."

But to gain these blessings we must become "His servants," must attune ourselves to the harmony of the Infinite. This can not be if we hold in our hearts one thought of hatred, malice or revenge. Are we not assured that "the natural man receiveth not the things of the spirit of God; for they are foolishness to him. Neither can he know them, for they are spiritually discerned?"

If your first attempt to anchor your life in some special harbor fails, don't drift aimlessly about; cast again. Your next attempt will be more wisely and carefully planned and hence the chances for success greater than before.

The failure of the first effort may have been a blessing in disguise, for we in our blindness often strive to anchor our lives, not where our special talents lie, and therefore not in the place where Infinite wisdom would have us. The parables of the talents and the fig tree, Hide not your light under a bushel, Be diligent in business," etc., all point to a divine law that would urge men to make the most of their talents and opportunities.

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Be satisfied with nothing short of the acme of your possibilities.

Let earnestness be the keynote of all your efforts. It will strike an answering chord in every worth-while spirit you meet and stamp your own life with dynamic power and accomplishment.

The world needs more great minds to solve the great problems. Why not yours? Work. Express all the power that comes to you day by day. "To him that hath more shall be given," is a natural law, though little understood in the past.

Cultivate courage, hope, power and initiative. Have faith in God, and yourself through Him, and the victory and success which is your due will follow as surely as "the night the day."

"Quit ye like men, be strong."

CHAPTER VII.

Character Reading

In the reading of character the whole organization must be taken into consideration. The organic quality, temperament, and health conditions. The activity and excitability, together with the individual and relative development of the several brain areas. In addition to this, the activity of these centers as indicated by facial signs, carriage of the body, etc.

No examiner can be successful in delineating character and giving advice as to its natural bent and cultivation without a thorough knowledge of the laws governing both mind and body and the interrelation of the two.

Psychology and Physiognomy must go hand in hand. The latter includes the applica-

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tion of the Gallian system of character reading generally known as Phrenology, and which, as observed by Dr. Joseph Cook, "is the consummation of seven sciences, Physiology, Hygiene, Physiognomy, Craniology, Heredity, Ethics and Anthropology.

Dr. Gall himself referred to the art of applying the science he founded as Physiognomy, so perhaps the name Psycho-Physiognomist would be appropriate for one who unites these sciences to Psychology in the reading of character.

All intelligent creatures instinctively read character from outward appearance. Even the dog will shrink from one stranger while greeting another equally unfamiliar with every indication of approval and welcome. He will also watch his master's face for signs of displeasure or commendation, and shrink miserably into a corner, or frolic joyfully about, according as he reads one or the other emotion depicted there.

The horse, equally psychic, reads not only the outward signs of rough voice, unsympathetic movements and form, but actually receives the message of terror and weakness, or fearlessness and strength, from the rider or driver

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whom he can not see. Part of this undoubtedly comes from the voice or peculiar touch on the reins, but not all, as those who have had much acquaintance with our canine or equine friends well know.

All thoughtful minds recognize the general power of character reading. This strange wireless communication between man and man and even the more intelligent parts of the animal creation.

The effort to reduce this power to a science has enlisted the earnest devotion of many minds from the remotest times. Pythagoras believed and practiced it. Plato speaks with approval of it in "Timaeo." Aristotle is said to be the author of a treatise on the subject, which is mentioned by Diogenes Laertius in his "Life of Aristotle." Cicero defines it as the "art of discovering the manners and dispositions of men by observing their bodily characters—the character of the face, the eyes and the forehead."

During the dark ages many branches of knowledge, among them Physiognomy, became greatly obscured. In 1598 a distinguished scientist, Paptista Porta, published a work in Naples entitled "De Humana Physiognomia,"

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which entitles him probably to be considered the founder of modern Physiognomy. Fifty years later the physician of Louis XIII, Careau, De La Chambre, wrote on the subject. In 1778 came Lavator, with his splendid work and wonderful observing power and intuitive perception, which last, alas, he could not transmit to others, for it must be inherent in the individual.

Camper, Blumenbach, Spurzheim, Sir Chas. Bell and others have all touched upon this subject in connection with kindred topics.

Other valuable physiognomical works are by Walker, Redfield, De La Sarthe, Simms, Wells, etc.

Physiognomy in its broadest sense (not facial merely, but including the whole bodily organization) was given its first substantial and scientific foundation by the discoveries and investigation of Dr. Gall. He says, "I shall show here that I am nothing less than a physiognomist. I rather think the wise ones have baptized the child before it was born. They call me a craniologist and the science which I discovered craniology; but in the first place all learned words displease me; next this is one not applicable to my profession nor one that

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really designates it. The object of my researches is the brain. The cranium is only a faithful cast of the external surface of the brain, and is consequently but a minor part of the principal object."

It is doubtful if any two men have ever examined a larger number of crania and brains than Dr. Gall and his faithful co-worker Dr. Spurzheim, while his work as a comparative physiognomist can only be appreciated by a perusal of his works.

Dr. Gall teaches that the mind controls and builds its temple, the body, according to its own inherent and cultivated qualities, and that the brain itself develops in exact ratio with the spirit manifesting through it. He also shows conclusively that the action of the brain centers so control and direct the body as to make it a faithful index of character and disposition.

He emphasized "unlimited educability, consciousness of free will" and earnestly enlarges on the power of self direction of the human mind. To those who would accuse him of materialism he replies, "The being acting is con-founded by the instrument through which he acts."

CHAPTER VIII.

The Gallian System

“Know thyself.”

To solve the mystery of the relationship of mind to matter has, from earliest ages, engaged the earnest efforts of the world's master intellects. Not, however, until the advent of Joseph Francis Gall, was order brought out of chaos in this respect.

Dr. Gall was but a boy in college when he first “observed a concomitance betwixt particular talents and dispositions and particular forms of head.” Later as a medical student and practitioner, he sought light as to the relationship of body and mind from all available sources. He found everywhere only the most bewildering confusion and contradictory opinions.

Metaphysicians and physiologists quite generally consigned the moral sentiments to the thoracic and abdominal region. Patha-

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goras, Plato and some others placed the sentient soul or intellectual faculties in the brain. Aristotle placed it in the heart, Vanhelfmont in the stomach, Descartes and his followers in the pineal gland, and Drelincourt and others in the cerebellum.

Many philosophers and physiologists asserted that all men are born with equal mental faculties and that differences are the result of education and environment.

Dr. Gall soon decided that the abstract study of man could lead to nothing but confusion. He therefore abandoned all theory and devoted himself to the observation of nature.

From the first his purpose was to "ascertain the functions of the brain in general and those of its different parts in particular and to present in a clear light the most important consequences which result therefrom to medicine, morality, education and legislation."

He visited schools and colleges, prisons, lunatic asylums, and courts of justice, and whenever possible investigated cases of remarkable talent or deficiency, and when such persons died spared no pains or expense in his endeavor to obtain the brain and skull for dissection and examination.

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He humorously writes his friend Baron De Retzer that "Men unhapily have such an opinion of themselves, that each one believes that I am watching for his head, as one of the most important objects of my collection."

He admits, however, that "It would be assuredly dangerous for a Castner, a Kant, a Wieland and other like celebrated men if the exterminating angel of David were placed under my order, but, with Christian patience, I shall wait the tardy will of providence."

He keenly realized that a more thorough knowledge of the anatomy of the brain, as well as the physiology, was indispensable to establishing his science on a firm and lasting basis. His observations of persons afflicted with hydrocephalus who still manifested as active intelligence as others of their class convinced him, as it had Tulpius before him, that "the structure of the brain must be different from what was generally conceived."

This conviction led him to what was undoubtedly the most exhaustive course of brain dissection, experiment, observation and discovery ever conceived and carried on by one man. These continued unabated till the time of his death, at over eighty years of age. His

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main conclusions along these lines are now matters of general acceptance, though little credit is accorded the man who performed these almost inconceivable labors and scientific investigations.

His exhaustive writings, however, prove that to him is due the credit of establishing on a firm scientific basis the relation of mind to matter and the true functions of the brain.

In addition to his other professional duties, he was for many years physician in a large insane asylum in Vienna. Here he had ample opportunity for observation and comparison, of which he availed himself with all the devotion and energy of the true scientific discoverer.

In the sixth volume of the Winslow translation of his works, he writes:

"I have always had a consciousness of the dignity of my researches, and of the extended influence which my doctrine will hereafter exercise on all branches of human knowledge; and, for this reason, I remain indifferent to all that may be said either for or against my works. They differed too much from the received ideas of the times to be appreciated and approved at first. * * * What advances

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in comparative anatomy, physiology, and comparative pathology of the nervous system, what fruitful source of undeniable principles for philosophical studies, for the art of selecting, deducing the good from the dispositions of individuals, for directing the education of the young! What precious materials for a criminal legislation, founded upon a complete knowledge of the motives of human actions! How different will history appear to him who knows how to appreciate it, according to the dominant propensities and faculties of these personages, who have been its great actors!

* * * But I am far from believing that the edifice is finished. Neither the life nor fortune of one man can be sufficient for this vast project. Hitherto I have depended upon my own resources, but an immense number of fortunate circumstances must concur, in order to elevate this study to the degree of perfection of which it is susceptible."

In reply to a criticism by M. Jourdan, he writes: "To judge correctly of my anatomical system, it is proper to know the excellent work of M. Tiedemann; it is well to know the works of all those who have written and are writing on the same subject; it is, above all,

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indispensible to understand my method of examining the brain, and my discoveries. But it is not sufficient to know that one author says no, or that his predecessor has said yes. If individual authority is to determine it, I think myself as much entitled to this right as anyone else. No one has examined so many brains as M. Spurzheim and myself. All our predecessors sliced this noble organ into a thousand pieces and were satisfied with making mechanical and minute descriptions of its different parts. * * * We have repeated the same experiment hundreds of times, to dispel the doubts which still remained in our minds; while M. Tiedemann, according to his own confession, has only made his dissections on the same object two or three times."

No one can read the words of Dr. Gall, especially in comparison with other physiologists and anatomists of the same period, without realizing his greatness and how far advanced in both science and philosophy he was over most of his contemporaries.

To those interested in the subject I would earnestly suggest that they read with care the works of the master in addition to the modern works on this subject, many of which

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are good and contain the advances made in the science in recent years. Dr. Gall's translator, Dr. Winslow Lewis, says:

"It will not remove the mystery which hangs over the connection between mind and matter, betwixt that which thinks and that which does not think; but it has opened new and most important views of the manner in which corporeal and mental constitutions act and react on each other, and Dr. Gall's name will, in consequence, stand second to none that has hitherto graced the annals of scientific discovery. He who has thus led the way to anatomical and physiological accuracy in investigations of the brain should be known by his own writings."

How much of our present day advance in brain anatomy, physiology and psychology, as well as our enlightened condition as to education and the treatment of the criminal and insane is due to the labors of Dr. Gall and his illustrious followers, the future will bear juster record than the present.

Dr. Wallace, in the chapter on Phrenology in his book, "The Wonderful Century," says of Gall and Combe: "All who gave any careful consideration to the writings of these men

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admit that they were men of exceptional mental power, careful observers, close reasoners, cautious in arriving at conclusions on anything less than overwhelming evidence. The first gave all his life, all his energies, to the establishment on a firm basis of observation and experiment, of the new science of Phrenology which he had founded.

"The second coming to the subject with prepossessions against it, took nothing for granted, observed every alleged fact for himself, criticised, modified and extended the work of his teachers and taught it by lectures.

"Wherever he went, and he repeatedly visited many European countries, as well as the United States, his great reputation as a religious, social and educational reformer and philosophical thinker, led to his being welcomed in the best social, scientific and political circles. At home he was consulted by many persons of eminence, including the prince consort on the best system of education for their children. * * * It may truly be said that on every subject on which he wrote—the constitution of man, natural religion, education, criminal legislation, the lunacy laws, the currency question, moral philosophy—he

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was far in advance of his age, and almost all his principles and his proposals on these subjects, though considered heretical or impractical by most of his contemporaries, are now either actually adopted or admitted to be correct, both in philosophy and practice. * * He was one of the earliest educational reformers and may almost be considered as the founder of national systems of education in this country."

It will be interesting to the reader to know that Combe, who was at the time of Dr. Spurzheim's first visit to Edinburg a brilliant young lawyer and scholar of that city, refused to go and hear Spurzheim, having been prejudiced against the new doctrine by a letter printed in the Edinburg Review by Dr. John Gordon about that time. Afterwards, however, he was persuaded by a friend to go and see Dr. Spurzheim dissect a brain. Combe had studied physiology under the renowned Dr. Barclay, who in dissecting the human brain before his class, had always declared that nothing was known of its functions. Combe, always an eager student, tells us that when Spurzheim dissected the brain he at once saw how "inexpressibly superior" was his method of show-

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ing its detailed structure, and realized that Gordon had displayed profound ignorance in addition to grossly misrepresenting facts.

He attended Spurzheim's second course of lectures, and from that time was a most earnest student of the Gallian system, and his remarkably advanced ideas which are so heartily accepted today, were based on the conclusions naturally derived from the study and application of Gall's doctrine.

It is doubtful if any of those who have pioneered along these lines of newly discovered truth have suffered from literary and scientific piracy as has Gall. Much of this, however, has perhaps been unconscious, especially among later psychologists and physiologists.

Even the much vaunted discoveries by Ferrier and others of the localizations of motor centers in the brain was thoroughly understood by Gall. He did not, of course, possess the necessary appliances to experiment as they did. He did better, he conscientiously observed men and animals under **natural** conditions, and his deductions from these observations are definitely expressed in his letter to Baron De Retzer, published in the German

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periodical journal, "Deutschen Mercur," December, 1798, as follows:

"I give you the language of signs, or natural language, that you may amuse yourselves, and that if any mute should be found, there may be for him one other language besides that of speech. I assure you that, although no one has thought of acknowledging it, I have not been able to effect this, but by putting in communication, in a strange manner, your body and your muscles with your cerebral organs, when certain cerebral organs are put in action you are led according to their seat, to take certain positions as though you were drawn by a wire, so that one can discover the seat of the acting organs by the motions."

About 1870, Ferrier and other scientists began to experiment on living animals with a weak galvanic current applied to certain exposed portions of the brain, and noted the result on the action of definite sets of muscles.

They decided from the resultant movements that they had discovered certain motor centers. Gall's conception of the matter, however, had carried him a step farther. He had realized that there is no muscular action without stimulation from some part of the intel-

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ligence and the remarkable correspondence between Gall's localization of psychic centers and the later discoveries of motor centers is well worth the attention of the student and thinker. The muscular movements produced by the artificial stimulus when applied to those portions of the brain corresponding with the psychic centers located by Gall positively expressed the feeling or emotion naturally arising from the activity of the faculties which Gall's investigations had led him to believe manifested through that portion of the brain.

In experimenting with jackals, when the current was applied to the region of the brain where Gall located the center for destructiveness, it resulted in a laying back of the ears and springing forward. Stimulation of the same center in cats produced a vicious opening of the mouth, with spitting and rapid switching of the tail. Exciting the centers of self esteem and firmness in monkeys caused extending of the legs as in "putting your foot down," as one who witnessed it remarked, "like a dignified little old man."

Exciting the organ of reverence, or wonder, caused the eyes to stare widely with dilated pupils, and eyes and head to turn to the

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other side. Applied to the center where Gall located appetite, or gustativeness, the result was movements of the tongue, cheek pouches and jaws, exactly as in tasting. Had the monkeys thus experimented upon possessed the power of speech, they would probably have demanded a nice, fat cocoanut. As I have seen a hypnotized subject when this center was stimulated eagerly demand a good porterhouse steak with onions and mince pie.

Stimulating the center of hope caused a raising of the cheeks and corners of the mouth, with closing of eyes as in expressing mirth or joy. But enough. The evidence could be multiplied indefinitely. It is all there for the reward of the earnest investigator.

Dr. Wallace declares that he has never known a case where medical men or others who have first attended a thorough course of lectures and then proceeded to apply and test the information with an earnest desire to ascertain the truth of the matter who did not become confirmed Phrenologists.

So many great men have taken the time from their busy lives to make these investigations and add their word of praise and hearty appreciation of Gall's work, that it

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seems proper to append the testimony of a few whose high reputations in science, philosophy, literature and theology, will cause their verdict to carry conviction to the reader.

Dr. Henry Maudsley, F. R. C. P., late Professor of Medical Jurisprudence in University College, London, writes:

"All broad-headed people are very selfish, that is to say, all who have a broad head in proportion to its length * * * and an undue preponderance of the breadth of head throughout the region in which the Phrenologists place the propensities, indicates with certainty an animal love, which can scarcely be trusted at all times to adopt only fair means for its gratification."

Of a noble head, he says: "From the forehead, the passage backward above should be through a lofty vault, a genuine dome, with no disturbing depressions or vile irregularities to mar its beauty; there should be no marked projections on the human skull formed after the noblest type, but rather a general evenness of contour."

Of the brutal head, he remarks: "The bad features of a badly formed head would include a narrowness and lowness of the forehead, a

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flatness of the upper part of the head, a bulging of the sides toward the base, and a great development of the lower and posterior part; with these grievous characteristics might be associated a wideness of the zygomatic arch, as in the carnivorous animal, and massive jaws."

To anyone who has studied the Gallian system, this is simply a repetition of some of the fundamentals of its teachings. That Maudsley's investigations have confirmed them is significant.

According to the *Kolnische Rundschau*, of Vienna, Herr Mobius has made investigations in the cases of over three hundred people, for the purpose of discovering the center for mathematical talent, and is satisfied that its location is in the anterior end or margin of the third frontal convolution. This exactly corresponds with Gall's location of this faculty. The fact that Mobius locates it only on the left side may be explained by the fact that the left hemisphere is generally the seat of active mental operations.

Dr. L. Landois, in his "Text-book of Human Physiology," says: "The discovery of the centers for voluntary movements and con-

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scious sensations in the cerebrum demonstrates the necessity of a renewed examination of Gall's doctrines."

Herbert Spencer: "Whoever calmly considers the question can not long resist the conviction that different parts of the cerebrum must in some way or other subserve different kinds of mental action. Localization of function is the law of all organization."

Sir G. S. Mackenzie, F. R. L. S., President Royal Society, Edinburg: "Phrenology is establishing itself wherever its immense value has been rightly understood."

Wm. E. Gladstone: "As an explanation of the powers of the mind, and human character, I declare that the phrenological system of Mental Philosophy is so much better than all other systems, as the electric light is better than the tallow candle."

Sir Wm. Ellis, late physician to Lunatic asylum, Middlesex, England: "I readily confess that until I became acquainted with Phrenology, I had no solid foundation upon which I could base my treatment for the cure of insanity."

Dr. D. Ferrier: "So far, the facts of ex-

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periment and disease favor the views of the Phrenologists."

Sir Charles Bell, in his "Anatomy of Expression:" "The bones of the head are moulded to the brain, and their peculiar shapes are determined by the original peculiarities in the shape of the brain."

Magendie, in his "Compendium of Physiology," Milligan translation, page 104, says: "The only way of estimating the size of the brain in the living individual is to measure the skull. Any other means, even that proposed by Camper, is uncertain."

Rev. Henry Ward Beecher, in "Forty-eight Sermons," page 303, Vol. I: "All my life long I have been in the habit of using Phrenology as that which solves the practical phenomena of life. I regard it as far more useful and far more practical than any other system of mental philosophy which has yet been evolved."

Dr. Samuel Solly, Lecturer on Anatomy and Psychology in St. Thomas' Hospital, London: "I do not see it (Phrenology) as otherwise than rational, and perfectly consistent with all that is known of the functions of the nervous system."

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C. Otto, M. D., Professor of Medicine, University of Copenhagen: "I not only consider Phrenology as a true science of the mind, but also as the only one that, with a sure success, may be applied to the education of children and to the treatment of the insane and criminals. Upon the whole, I consider Phrenology one of the greatest benefits that of late has been bestowed upon mankind."

Dr. Hufeland: "It is with great pleasure that I have heard this estimable man (Dr. Gall) expound his new doctrine. I am fully convinced that it ought to be considered one of the most remarkable phenomena of the 18th century, and one of the boldest and most important advances that have been made in the study of nature."

Horace Mann: "I declare myself more indebted to Phrenology than to all the metaphysical works I ever read. I look upon Phrenology as the guide to Philosophy and the handmaid to Christianity. Whoever disseminates true Phrenology is a public benefactor."

Rev. P. W. Drew: "To a Phrenologist, the Bible seems to open up its broadest and highest beauties."

Joseph Vimont, M. D., of Paris, physician

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and author: "Phrenology is true. The mental faculties of men may be appreciated by an examination of their heads."

Sir G. S. Mackenzie, President of Royal Society, Edinburg: "While unacquainted with it, I scoffed at the new philosophy of the mind, by Dr. Gall, known as Phrenology, but have become a zealous student of what I now conceive to be the truth, and have lived to see the true philosophy of the mind establishing itself wherever talent is found capable of estimating its immense value."

James Scott, Medical Superintendent Royal Naval Lunatic Asylum: "As I have been for nearly ten years the medical attendant of the lunatic asylum in this great hospital, my opportunities, at least of observing, have been great indeed; and a daily intercourse with the unfortunate individuals entrusted to my care and management has firmly, because experimentally, convinced me that mental disorders and mental delinquency can be rationally combated only by the application of Phrenology, and that the man who treats them on any other system will much oftener be disappointed than he who studies the manifestations of the mind, and traces effects to their secondary

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causes by the almost infallible beacon of Phrenology."

Oliver Wendell Holmes, in his later years, said of this science: "We owe it (Phrenology) a great debt; it has melted the world's conscience in its crucible, and cast it in a new mould, with features less like those of Moloch and more like those of humanity. Even if it had failed to demonstrate its system of correspondence, it has proved that there are fixed relations between organization, mind and character. It has brought out that great doctrine of moral equity, which has done more to soften legal and theological barbarisms than any one doctrine I can think of since the message of peace and good will to men."

One could fill a book with such testimony, but this must suffice. I will add a few names of well known men and women who have been earnest friends of this science: Horace Greeley, Professor Howe (educator of Laura Bridgeman), Dr. John Bell, George Eliot, Frances Willard, Elizabeth Cady Stanton, Lucretia Mott, Hon. Wm. H. Seward, Wm. C. Bryant, Prof. Max Muller, Mark Twain, Dr. Hillis, Luther Burbank, Dr. James Cummings, Archbishop Whately, etc.

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Like all discoverers, Dr. Gall suffered for his temerity in straying from the beaten path. The antagonism of the Royal family of Austria, in which he had been physician, and whose heads, like the royal families of today, probably would not bear investigation, impeded his work in Vienna.

In England, Dr. Gall's doctrine suffered vicariously. Dr. Elliotson, one of its chief supporters, became convinced that the much abused Anton Mesmer was not a pretender, but that he had discovered a great truth which might prove of vast importance. Elliotson advocated and experimented in the use of mesmerism in cases of surgery, lunacy, etc. This caused him to be persecuted unmercifully by his fellow scientists and finally cost him his professorship in the University of London.

Many of Elliotson's opponents who had been friendly to his advocacy of the Gallian system, now for the sake of consistency, decided to condemn this also as part and parcel of his audacious heresy.

Like Harvey, Dr. Elliotson has been fully vindicated, for mesmerism, duly rechristened, and further developed by Dr. Braid and the Nancy and Paris Schools of Hypnotism, and

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thousands of other lesser lights, is now known to possess precisely the possibilities claimed for it by Dr. Elliotson.

In Paris, as in Germany, Dr. Gall was received with enthusiasm by the scientific world, even Cuvier receiving him with marked attention; but alas for the advance of truth, an autocrat ruled France and his spirit was still sore over national defeat. When Napoleon heard that his chief comparative anatomist had actually listened to a course of lectures, and attended with interest while the German doctor dissected brains, he broke out furiously at his Levee and demanded to know if his wise men had to be taught chemistry by an Englishman and anatomy by a German.

The Paris Institute had already strained his patience by asking permission to award a medal to Sir H. Davy in recognition of his remarkable galvanic experiments, and received a grudging consent, but the recognition of his Teutonic enemy was too much. Cuvier and the Paris Institute bowed with suppliant spines before his august displeasure. Cuvier, however, as did many others of the French scientists, undoubtedly strived to make up to Gall in private and personal appreciation what

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they dared not manifest openly, and Cuvier on several occasions sent crania to Gall—which he, Cuvier, considered confirmatory of the German doctor's claims.

The last, sent when Gall was on his death bed, was returned with this significant message: "Carry it back and tell Cuvier that my collection only wants one head more, my own, which will soon be placed there as a complete proof of my doctrine."

The years are slowly, but surely, bringing a realization of the vast importance and substantial benefits of Gall's labors, and thousands every where echo earnestly the ringing tribute of Hon. John Neal:

"If we would know the truth of ourselves we must interrogate Phrenology, and follow out her teachings, as we would a course of religious training, after we had once become satisfied of its truth. * * * The result of all my experience for something over two score years is this: That Phrenology is a revelation put by God himself within the reach of His intelligent creation, to be studied and applied in all the relations and in all the business of life."

When the day dawns in which the world

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accords full credit to Dr. Gall for all he has done to make possible our present advanced and enlightened civilization, we shall be obliged to resort to more pyramid building in order to do him adequate honor. I know of no scientific or religious truth which conflicts with the fundamental principles laid down by Gall.

Certainly no one can study and practice this science without a realization of the inestimable benefits to be derived from its application in education, ethics, criminal legislation, and to all the affairs of life.

CHAPTER IX.

The Brain

“Given the state of the brain and the corresponding thought may be inferred.”—Tyn-
dal.

The brain is divided into three parts: the cerebrum, or large brain; the cerebellum, or little brain; and the medulla oblongata, or head of the spinal cord.

The Cerebrum

The cerebrum constitutes seven-eighths of the entire brain. It is divided into two hemispheres by a deep fissure which extends about two-thirds of the depth of the brain. Each hemisphere is divided into four lobes: the frontal, the parietal, the tempero-sphenoidal and the occipetal; and some classifications make a fifth, the central, or Island of Reil.

The entire surface of the brain lies in folds or convolutions, which vary decidedly in each

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individual, and even in the two hemispheres of the same brain.

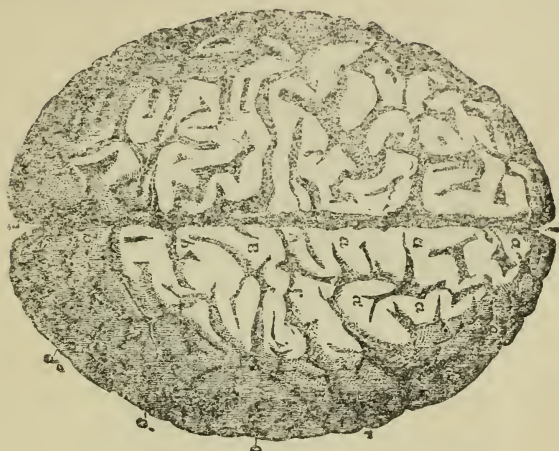


Fig. 1.—HEMISPHERES OF THE BRAIN.

The left hemisphere of the brain usually does most of the work, and the degree of mentality depends not only upon the size and weight of the brain, but upon the quality, the number and depth of the convolutions, and the elaboration of the grey matter.

The inner portion of the brain is composed of white nerve fibers, which pass from the head of the spinal cord (medulla oblongata) to the convolutions on the surface.

The outer portion of the brain is grey or ash colored, and is composed of nerve gan-

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glia. This grey matter covers the entire surface of the cerebrum. The higher the intelli-

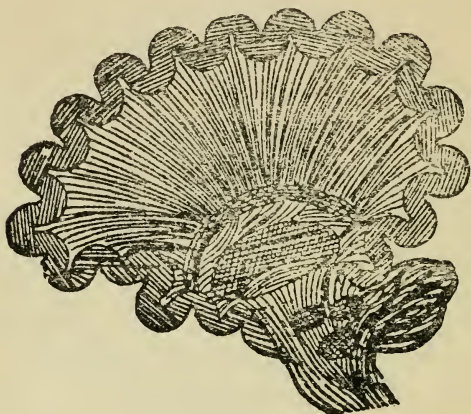


Fig. 2.—BRAIN FIBERS AND CONVOLUTIONS.

gence, the larger the amount of grey matter, and the more numerous and deep the convolutions of which it is composed.

The Cerebellum

The cerebellum, or little brain, lies under the back portion of the cerebrum, and is separated from it by the tentorium. It differs in structure from the cerebrum. There are no convolutions, and the grey matter is internally disposed between bands of white fibers. Like the cerebrum, it is divided into hemispheres

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and lobes. It is connected with the cerebrum and head of the spinal cord by bands of white fibers. It is supposed to supply nervous energy and has to do with the co-ordination of bodily movements. In this part of the brain are also situated the centers of the sex functions.

The Medulla Oblongata

The medulla oblongata, or head of the spinal cord, is at the base of the brain, and forms the center of the cerebro-spinal nervous system. From this center the nerve fibers pass to all parts of the brain.

Brain Centers

The vital organs, muscles, the five senses and all the faculties of the mind have their special nerve centers in the brain. Each is as distinct from every other as are the nerves of sight and hearing. All nerves centering in the brain are double. The two hemispheres are practically duplicates of each other, and while, as a rule, the left hemisphere does most of the work, if a given center in one hemisphere is injured or destroyed, its duplicate on the opposite side takes up its work, just as

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the left arm in cases of injury takes up the work of the right. We have no record of a case where the same center in both sides of the brain was destroyed or diseased without loss or derangement of the mind faculties or paralysis or disturbance of the part of the body over which that portion of the brain presides.

Weight of Brain

The brain of the new born child weighs from ten to eleven ounces. In the adult it varies in weight from as low as twenty-five ounces in the idiot, to sixty-five in unusual cases.

The average weight of the masculine brain is fifty ounces, the feminine forty-five ounces. The brain weight of woman is greater in proportion to the weight of body, than that of man. The average weight of the former being 149 pounds, while that of the latter is 122 pounds. The weight of brain should equal one-forty-seventh of the weight of the body.

The Membranes and Skull

The brain is covered first by a delicate transparent membrane, the pia mater, which follows the folds of the convolutions and serves

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as a conveyance for the blood vessels. This is covered by another delicate membrane, tunica arachnoidea. Next comes the dura mater, which secretes the bony material of the skull. No matter how serious an injury the skull may receive or how much of it may be removed, if the dura mater is left intact it at once sets to work to replace the bone lost or to mend injuries.

The skull is constantly changing according to the development taking place in the brain. So true and exact a copy of the brain is the skull over most of its surface, that even the peculiar shape of the smaller convolutions are plainly outlined on its inner surface.

The skull is made up of eight bones, joined by dovetailed seams or sutures. Each bone is formed of two plates, the outer being thicker than the inner. In the region of the frontal sinuses, mastoid process and occipital spine, these two plates of bone separate more widely than in other portions. Especially is this the case with the motive temperament. This fact must always be taken into account when deciding the size of the brain centers located at these points. The skull is also much thinner over active brain regions than over unused

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ones. The average thickness of the skull is about one-eighth of an inch, but varies from one-sixteenth in exceedingly fine quality mental temperament to over three-eighths, as in one animal type of negro murderer whose skull the writer once examined.

The integuments of the skull also differ considerably. On some heads the muscles and skin will be found thick and fleshy, while in others a thin skin seems to be the only covering of the bone and muscles.

Size of Brain

It will readily be seen that two heads may measure the same, and yet a decided difference exist in the amount of brains contained in the two skulls. Great care must be taken by amateurs to avoid mistakes in this respect.

It will also be seen that arbitrary rules for estimating strength as indicated by size, except in a general way, are apt to be misleading. The following table of measurements are those I have found to be most practical and useful:

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Table of Head Measurements

Circumference of Head in inches, taken over eventuality and just above occipital spine.	Size of Heads, as marked in scale of 7.	Adult Weight, pounds.	Individuality to Occipital Spine, over top head.	Opening of ear to opening of ear over front part of Firmness.
18	1	90	8	8½
18½	1½	95	8½	9
19	2	100	9	9½
19½	2½	110	10	10¾
20	3	120	10½	11
20½	3½	125	11¼	12½
21	4	130	12¼	12½
21½	4½	140	13¼	13½
22	5	150	14	14½
22½	5½	160	14¼	15
23	6	170 to 175	15	15½
23½	6½	180	15¼	15¾
24	7	190 to 200	15½	16

The width (caliper measurement) taken just above the ears, should be about 27 per cent of the horizontal circumference, distance to center top head from opening of ear, the same. Distance from opening of ear to individuality 23½ per cent. From opening of ear to lower part of parental love, 20 per cent.

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A line drawn over the center of the organ of cautiousness to that of comparison, marks the beginning of the moral and religious third of the brain. This is important, as many heads are high, not because of predominating moral nature, but because the middle third is unusually developed.

Finally, it must always be borne in mind that size is only the measure of power, when other conditions, such as quality, harmony, temperament, health, activity, etc., are equal.

Group of Brain Centers

It is well to consider the brain first as a whole, then in groups, and lastly as to individual organs.

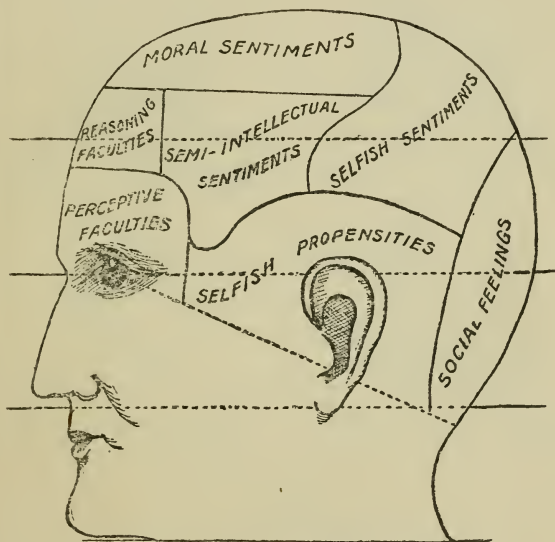
All 'round greatness demands all 'round development, but special genius is the result of specific brain development.

In the lowest order of animals possessing a brain, the organ consists of a single lobe and life is manifested on the plain of self preservation, reproduction and the five senses. With increased intelligence, the brain becomes more complex in structure. The minds of men and animals become elevated in exact ratio to the increase of the mass of brain pro-

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portionately to that of the body, and especially to that of the nervous mass.

There are some forty-two faculties whose centers have been definitely located in the brain. These are divided into seven distinct groups:



—GROUPS OF ORGANS.

Fig. 3.

First, **The Moral Sentiments**, kindness, spirituality, veneration, conscience and hope. This group is especially marked in our great moral and religious reformers, as in Wesley, Camp-

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bell, Melancthon, Bishop White, etc. The heads of these men are in strong contrast to such heads as that of Sullivan, the Irish pugilist.



Bishop White. Top head high. Moral and Intellectual organs very large.



Sullivan, An Irish pugilist. Head very broad. Animal nature strong. Moral organs moderate. Contrast to Bishop White.



Philosopher, Massive forehead. Very strong reasoning powers and memory.



Idiot. Very small head, especially deficient in the forehead, in the region of intellect.

Fig. 4.

Second, The Reasoning Faculties, casual-ity, and comparison. These are strongly marked in all who possess the powers of analysis, classification, reason, logic and general philosophical judgment in large degree.

Third, The Twelve Perceptive Faculties,

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individuality, form, size, weight, color, order, calculation, locality, eventuality, tune, time and language. A good development of most of these faculties is important, for if these be defective our basis of reasoning and knowledge will necessarily be unsound.

Fourth, **Seven Semi-Intellectual Sentiments**, constructiveness, ideality, sublimity, imitation, mirthfulness, agreeableness and human nature. This group is especially prominent in Edison and all those in whom the constructive, inventive, artistic and humorous qualities are predominant.

Fifth, **The Five Selfish Sentiments**, caution, approbateness, self esteem, firmness and continuity. These qualities are essential to one who aspires to success. When not perverted they give self respect, dignity, discretion and stability.

Sixth, **The Social Group**, amateness, conjugality, parental love, friendship and inhabiteness. This group relates man to family, home, friends and country, and imbues him with a sense of domestic and social responsibility. Without these and with deficiency of the moral qualities and excessive selfish propensities, we find those unfortunates who ei-

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ther refuse to assume these duties entirely or neglect or desert them after they are assumed.

Seventh, **The Selfish Propensities**, executiveness, courage, acquisitiveness, vitativeness, secretiveness, appetite and bibacity. These, in their normal manifestation, give energy, generalship and the instinct of self preservation. Without these, the race would soon give up its struggle for existence.

Brain Centers

In estimating the size of individual brain centers or organs, the distance from the medulla oblongata to the surface is considered, as this indicates the length of brain fiber and the depths of convolution. The center of a line drawn from the opening of one ear to that of the other indicates the seat of the medulla oblongata.

Therefore, take the opening of the ear as a starting point. The distance to the surface in any given part will indicate the **size** of that special brain center, and together with the quality, temperament, health, harmony and counteracting brain developments, will give the **strength** of the faculty of which that portion of the brain is the instrument.

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The mapping of the brain centers, as in Fig. 5, is intended as a general guide to location, and not, as some students imagine, an exact representation of the shape and size of

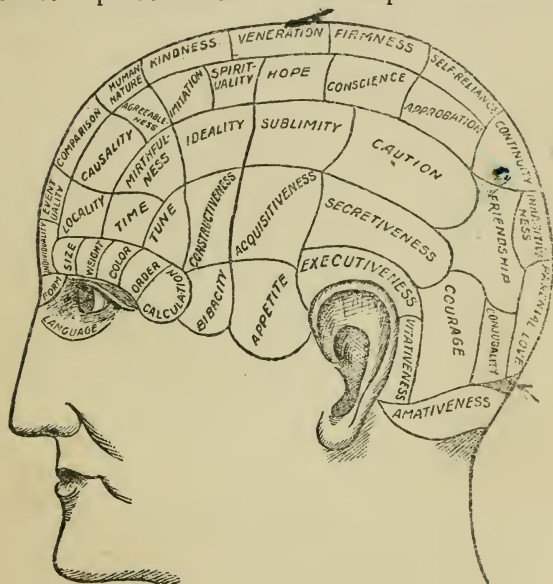


Fig. 5—NAMES AND LOCATIONS OF BRAIN CENTERS.

the various brain centers. If the judging of brain power were so simple a matter as that, any child could soon learn to read character, and the use of the various head measuring machines in diagnosing character would be attended with better success.

Shape, as well as size of centers, varies

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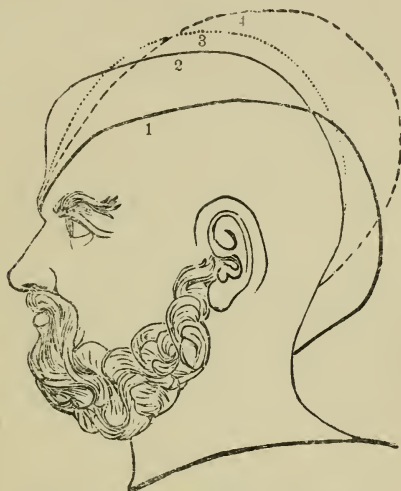
in different heads according to temperament and individual grouping of organs.

When any brain center greatly predominates, it is common to find neighboring centers clustering in its direction, just as people naturally gather around a strong and commanding character. In union there is strength. For instance, if the surrounding centers have a tendency to group around acquisitiveness, each member of the group lends its power toward the gratification of the ruling organ. The contriving and inventive resources of constructiveness are utilized in plans for gain. Ideality and sublimity bring treasures of art and grandeur to its shrine. Cautiousness and secretiveness guard the door of the treasure house. Executiveness moves heaven and earth, if need be, to gratify the demands of the ruling faculty.

So with all other faculties. They are influenced in their action by their peculiar grouping. Kindness working toward reason, percepts and human nature gives broad and well thought out philanthropy. Veneration grouping with kindness indicates the Christ spirit, while working toward firmness and self esteem, with kindness deficient, as in

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Philip II., it tends to persecution of all who do not agree with them in religion. So with every powerful brain center. It draws to itself



Outline Profiles of different shaped Heads.

1. Alexander VI. 2. Zeno, the Stoic. 3. Rev. Dr. Oberlin 4. Phillip II, of Spain, a tyrant.

Fig. 6

support from the surrounding territory. This grouping of organs related to each other in function is a law of nature, as in the proximity and interdependence of the heart and lungs, etc.

Divisions and Locations of Brain Centers

Kindness has two divisions. The anterior

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part gives perception and understanding of first causes of poverty, crime, etc., and gives philanthropy. The posterior part gives sympathy, but when developed alone, usually fails to give any far sighted or practical relief.

It is located in the superior or first frontal convolution, beneath the posterior superior portion of the frontal bone.

Spirituality has two divisions. The lower part gives wonder and credulity, a searching after the new and marvelous. It provides strong inspiration to art and invention. The upper portion gives spiritual insight, prescience and innate consciousness of spiritual verities. It is located in the ascending frontal convolution.

Veneration is divided into three distinct parts. The back part gives conservative, reactionary cast to the character and prefers to regulate today by yesterday, and has great love for the antique. The central portion gives cognizance of and desire to worship a supreme being. The fore part gives respect for the opinions of superiors, elders, etc., and holds such in reverence.

It is located in the ascending frontal convolution.

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Conscience is divided into three parts. The lower and posterior portions give circumspection, propriety and consistency of conduct. The upper portion gives integrity, justice, reliability. If the interior portion toward hope be deficient, it gives a tendency to undue sense of guilt and shortcomings in self and others. It is located in the superior anterior parietal convolution, bordering on the ascending parietal convolution.

Hope is divided into three parts. The upper and anterior parts give anticipation of a bright future life and of improved spiritual progression in this. The lower portion gives a tendency to speculation and venture. The posterior portion gives expectancy of reward for service and well doing.

It is located in the ascending parietal convolution, and bordering on the posterior part of the frontal convolutions where the elevator muscles are affected.

Causality is divided into two portions. The inner portion gives close logic and reasoning power. The outer gives ability to plan and originate ideas.

It is located in the second frontal convolution.

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Comparison is divided into two parts. The upper gives fine, intelligent criticism and the ability to discover new truths by induction. The lower part gives the power to analyze, compare and classify and demonstrate by analogy and symbols.

It is located in the superior or first frontal convolution.

Individuality is divided into two parts. The upper part gives mental observation. The lower portion gives observation of physical objects.

It is located in the superior or first frontal convolution.

Form. This center has no divisions and is located in the superior or first frontal convolution, upon the two sides of the crista galli, and, when large, gives great width between the eyes.

Size gives cognizance of bulk, proportion and ability to measure by the eye.

The organ is located in the first frontal convolution.

Weight gives perception of the laws of gravity and judgment of weight, and is located in the second frontal convolution.

Color gives perception and memory of hues

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and their blending, and is located in the second frontal convolution.

Order has two divisions. The outer part gives system, the inner part neatness. It is located in the inferior frontal convolution.

Calculation has two divisions. The inner portion gives quickness in figures; the outer gives the power of making estimates.

It is located in the lower or inferior frontal convolution.

Locality has two divisions. The upper part gives memory of localities. The lower gives a desire for explorations.

It is located in the middle or second convolution.

Eventuality is divided into two parts. The upper part gives memory by association. The lower part gives memory of actions.

The organ is located in the superior or frontal convolution.

Time has two divisions. The inner part gives sense of the lapse of time; the outer gives the sense of measure in music, walking, etc.

It is located in the second or middle frontal convolution.

Tune has two divisions. The upper part gives sense of tune; the lower part, modulation

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in speaking, singing and instrumental music.

It is located in the inferior frontal convolution.

Language has two divisions. The inner part gives verbal memory and throws the eye toward the nose. The outer part gives verbal expression, throwing the eye outward, and indicates ability to express thought in appropriate language, and, with large comparison and imitation, to learn languages.

It is located in the inferior frontal convolution, in the lower surface of the anterior lobe, and presses down upon the supra-orbital plate, throwing the eye outward and downward.

Constructiveness has three divisions. The front part gives ability to apply mechanical principles and assists in invention and contrivance. The middle part gives ingenuity, desire to use tools. The back portion gives dexterity, the ability to work quickly and effectively.

The organ is located in the posterior part of the third frontal and part of the ascending frontal convolution.

Ideality is divided into three parts. The back portion gives the ability to magnify and

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embellish. The upper and frontal development gives exquisite taste and keen desire for the highest type of perfection. The central and lower part gives desire for refinement in life and surroundings.

It is located in the ascending and second frontal convolution, near the vertical frontal fissure, in the temporal region.

Sublimity is divided into three parts. The back part uniting with cautiousness gives a sense of the terrific and peoples the dark with ghosts and goblins and all manner of extravagant horrors if not controlled by reason and courage. The front and upper portions give a sense of the grand and vast and omnipotent. The lower portion gives desire for immense business, advertising, etc., as in the Jewish merchants.

It is located in the ascending parietal convolution and a portion of the super marginal convolution crossed by the fissure of Rolando.

Imitation is divided into three parts. The upper part tends to imitate the desirable traits and manners of others, and gives adaptability and power of assimilation. The middle and posterior part gives power to portray dramatic

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spirit. The lower portion gives ability to copy and mimic.

It is located in the second frontal convolution, bordering on the vertical frontal fissure.

Mirthfulness is divided into two parts. The upper part gives humor; the lower part gives wit. As it leans toward ideality, or the reasoning power, we may expect to find delicacy or keenness as the case may be.

It is located in the second frontal convolution.

Agreeableness has two divisions. The outer portion gives buoyancy and gentility of manner. The inner gives diplomatic blandness and persuasiveness.

It is located in the middle frontal convolution.

Human Nature is divided into two parts. The lower portion gives desire to study character and leads to instant comparison with previously observed types and an intuitive perception of the character indicated by the special type of person or feature observed. The upper portion gives prescience, or premonition, as to personal conduct, and with large spirituality produces the phenomenon of Telepathy.

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It is located in the superior frontal convolution.

Caution has three divisions. The frontal part gives prudence and foresight. The middle portion gives the "Anxious Martha" spirit, the back portion gives timidity.

It is located in the angular gyrus, the center for the movement of the platysma myoides muscle of fright, and bordering on the super-marginal convolution.

Approbativeness is divided into three parts. The part bordering on self esteem gives sense of pride in family, reputation and position in society. The part bordering on conscience gives the desire that the good we do shall be known and approved of all men, a tendency to put the best foot forward; while that portion bordering on caution gives sensitiveness to blame and ridicule.

It is located in the superior parietal convolution.

Self Esteem is divided into three parts. The part bordering on firmness gives dignity, leadership and sense of responsibility. The middle portion gives self valuation. The lower part gives love of liberty, individuality and independence.

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It is located in the superior parietal convolution.

Firmness has three divisions. The front part gives tenacity of mind and great perseverance. The middle portion gives stability, while the lower portion gives will power and promptness of action.

It is located in the ascending parietal convolution, and the superior parietal lobes bordering on the fissure of Rolando.

Continuity has two divisions. The outer part gives connectedness; the central part application.

It is located in the upper part of the first occipital convolution, in that part of the brain where Dr. Ferrier localized the center for sight or concentration of attention.

Amativeness has two divisions. The portion toward the center gives the reproductive instinct. The outer portion gives fondness for the opposite sex and desire for their companionship, affection and caresses, without reference to marriage.

It is located in the cerebellum and gives fullness and width to the region below conjugality and parental love.

Conjugality has two divisions. The outer

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gives monogamic love. The inner portion gives desire for marriage.

It is located in the second and third occipital convolutions.

Parental Love is divided into three parts. The upper gives desire for parentage and love of one's own offspring. The middle portion gives love of children in general, while the lower part gives love of pets and animals.

It is located in the second and third occipital convolutions.

Friendship has three divisions. The upper portion gives gregariousness. The middle part love of kindred and devotion to a few chosen friends. The lower portion gives sociability.

It is located in the first and second occipital convolutions and borders on the angular gyrus.

Inhabitiveness has two divisions. The central portion gives love of home; the outer portion gives patriotism.

It is located in the first occipital convolution.

Executiveness is divided into two parts. The front part gives executiveness. The back portion gives the perverted action of this faculty, especially if it be pointed in development,

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i. e., violent temper, cruelty and revengefulness.

It is located in the second and part of the third temporal convolutions.

Courage has three divisions. The upper part gives moral courage, energy, presence of mind, and ready wit in danger or emergency. The part bordering on executiveness and vitality gives defiance, contention, self protection. The parts bordering on the domestic centers give defense of others or relative defense.

It is located in the posterior part of the superior and second temporal convolutions.

Acquisitiveness has three divisions. The frontal and upper part gives the desire for the worth-while in property, knowledge, etc., for use and general happiness and benefits resulting therefrom. The middle section gives the saving quality. The back part gives the hoarding proclivity.

It is located in the ascending frontal convolution and a part of the superior temporal convolution.

Secretiveness has three divisions. The front part gives reserve and self control, and a non-committal quality. The middle portion gives

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policy, tact and diplomacy. The back part gives evasion and equivocation.

It is located in the superior temporal convolution.

Vitativeness has two divisions. The upper part gives desire to live for moral and intellectual ends. The lower part loves life because it dreads death, and clings to the physical.

It is located near the medulla oblongata at the inferior angle of the third temporal convolution.

Appetite has two divisions. The back part gives a preference for solid foods. The front part gives a preference for liquids and a desire to be on or near the water. It is called *Bibacuity*. Appetite was localized by Dr. Ferrier as the gustatory center, affecting the muscles of the cheek, tongue and jaw.

It is located in the lowest extremities of the middle and inferior temporal convolutions.

Cultivation of Faculties

"Every faculty can be improved by cultivation, and will deteriorate through neglect."

Would that this great truth could be brought home to every living soul; that everyone could fully realize the gigantic import of

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it. What a stupendous fact in nature for us to contemplate. There are no idle thoughts. They are all busy, busy, writing with indelible accuracy the history of their existence upon our brains and features so that "He who runs may read." "As a man thinketh in his heart, so is he."

It may truly be said there are no secret sins; each one sears its story deep into our brain tracks and physiognomy, to be read of all men, and sadly reckoned with in days to come.

A prominent German physician brought to me a book printed on the occasion of the twentieth anniversary reunion of his medical class. Here in each case (except where death had entered the list) were two pictures of the same man, one taken at graduation, the other twenty years later. One by one I pointed out the changes that had taken place in character during those twenty years. In one case deterioration was so marked that I said, "That picture looks as though not one day of scientific industry or earnest, elevating thought and endeavor, had been spent in the last twenty years."

With surprise he exclaimed, "One would

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think that you had kept in touch with the lives of these men, instead of being an utter stranger to them all. This one was rather a shock to us all, for he was fairly promising as a student, though a little wild. He was unfortunate enough to have a large fortune left him about the time he graduated, and that, together with his love of ease and dissipation, has effectually kept him from any ethical development or useful service."

Well indeed has Emerson said, "A man passes for what he is worth. What he is, engraves itself on his face, on his form, on his fortunes, in letters of light which all men may read but himself. Concealment avails him nothing, boasting nothing. There is confession in the glances of our eye; in our smiles; in salutations and the grasp of hands. His sin bedaubes him, mars all his good impressions. Men know not why they do not trust him; but they do not trust him. His vice glasses his eye, demeans his cheek, pinches his nose, sets the mark of the beast on the back of his head, and writes, O, fool! fool! on the forehead of kings."

While Confucius exclaims, "How can a man be concealed? How can a man be concealed?"

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The deterioration which frequently takes place in the brain is strikingly exemplified in the life of the late Professor Charles Darwin. In his auto-biography, he says: "Up to the age of thirty or beyond it, poetry of many kinds gave me great pleasure; and even as a schoolboy I took intense delight in Shakespeare, especially in the historical plays. I have also said that pictures formerly gave me considerable, and music very great, delight. But now for many years I cannot endure to read a line of poetry. I have tried lately to read Shakespeare, and found it so intolerably dull that it nauseated me. I have also lost my taste for pictures and music. My mind seems to have become a kind of machine for grinding general laws out of large collections of facts; but why this should have caused the atrophy of that part of the brain alone on which the higher tastes depend, I cannot conceive. I would have made a rule to read some poetry and listen to some music at least once every week, if I had to live my life again, for perhaps the parts of my brain now atrophied would thus have been kept alive through use."

Faculties All Good

It is common to speak of some faculties as

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good and others as bad and undesirable. "Every faculty is normally good, but liable to perversion." Executiveness perverted becomes cruelty, violence and destructiveness. Acquisitiveness misdirected becomes avarice and selfish greed. Courage degenerates into brawling and quarreling. Even the higher faculties of conscientiousness and reverence and spirituality are all liable to perversion, and so throughout the whole list we must guard against perversion.

Organic Quality

An awakened soul builds a house of finer clay than he who is actuated by the baser and less desirable attributes of the race. What is termed high organic quality is simply the soul shining through this wall of clay, refining and vivifying every cell and fiber. It was this which gave to Phillips the "silver tongue" and glorified and sweetened the rugged outlines of Lincoln's wonderful face.

High organic quality imparts fineness and quality to the hair and skin, harmony to the features, and refines, vivifies and illuminates the whole organization. The bones, muscles

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and flesh are of fine texture. The gestures and movements graceful and expressive. The voice has timbre and the tongue is not the only speaking member, for in such persons the eye is also eloquent. General harmony and fine sensibilities, characterize the whole makeup.

Either negative or positive conditions may be present with fine organic quality, as these things depend upon temperament and brain form.

Low organic quality is characterized by coarseness and bluntness of feature and form, coarse or lifeless hair and skin, and dull, expressionless eyes and general physiognomy. The voice and motions also partake of the general inharmony.

Much can be done to improve organic quality by education and environment. The law of suggestion can also be brought into action in such cases. Great care must be taken never to permit the conviction of inferiority to gain a foothold in the mind of one who needs help and guidance in this respect. The aim must be to guard from evil companionships, vicious literature and all demoralizing and debasing influence, and to constantly strive to awaken the higher sensibilities and spiritual insight.

CHAPTER X

Temperaments

The word "temperament" comes from the Latin "tempero," condition, proportion, and means the physiological and mental condition of the constitution.

Ancient writers give us six temperaments, the phlegmatic, melancholic, cephalic, abdominal, thoracic and choleric.

Dr. Gall recognized the sanguine, nervous, bilious and lymphatic.

Dr. Fowler gives us a unique idea in regard to this classification somewhat as follows: The ancients recognized four main elements in nature, fire, air, earth and water, and that these entered into the composition of all organisms. They held also that which ever of these elements predominated in the body gave its own peculiar character to the individual. They knew nothing of chemistry as now understood, and yet they somehow grasped the fact that

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the four elements—oxygen, nitrogen, carbon and hydrogen—unite to produce the temperaments.

The sanguine man is such because of a predominance of oxygen, the nervous by a predominance of nitrogen, the bilious by a predominance of carbon, and the lymphatic by a predominance of hydrogen.

Now oxygen is the fiery element and the supporter of combustion; nitrogen the leading element in air; carbon, the only solid, is the earthy element; and hydrogen, that of water. So in the oxygen, or sanguine man, we have the fiery man; in the nitrogen, or nervous, the airy man; in the carbon, or bilious, the earthy man; and in the hydrogen, or lymphatic, the watery man.

The modern classification of temperaments, the motive, vital and mental, does not include the diseased conditions as the ancient systems did. When comparing them, however, we find the motive temperament corresponds with the bilious, osseous, choleric, melanic and muscular.

The vital temperament corresponds with the lymphatic, the phlegmatic, the sanguine, the abdominal and the thoracic.

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The mental temperament corresponds with the cephalic, melancholic and nervous. This system of three is founded on a purely physiological and anatomical basis.

Motive Temperament

The motive possesses a predominance of the bone and muscular system. The mental, a predominance of the brain and nervous systems, while in the vital the nutritive system is the strongest.

The motive, or mechanical, temperament is characterized physically by a tall, angular form, long, large bones, prominent joints, strong muscles and ligaments, large, strong, well defined features, and square or oblong face, hair and skin usually coarse, the movements and gestures are abrupt and striking.

The mental attributes of this temperament are constructiveness, firmness, energy, executive power, stability, constancy and practical insight.

They make good builders, construction engineers, surveyors, farmers, stock raisers and navigators.

The diseases to which they are most liable are rheumatism, stomach, intestinal and

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liver complaints, gall stones, kidney diseases and joint troubles. They should eat foods which tend to develop flesh and brain, rather than bone and muscle.

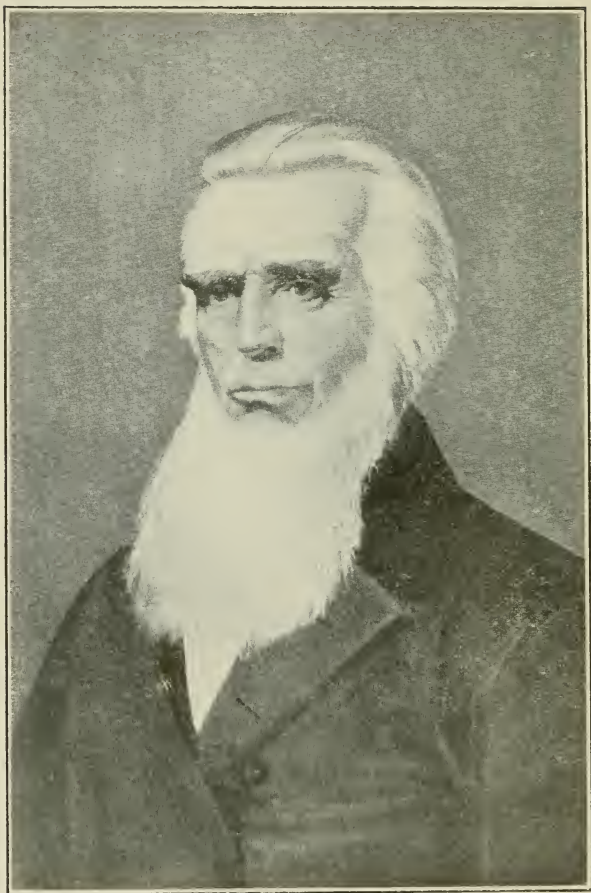
This temperament, when combined with high quality mentality, gives us our greatest leaders and reformers, of which Lincoln and Alexander Campbell (Fig. 7) are good examples; but when combined with the vital and of low mental tone, it is undesirable, and of the order found among savage and uncivilized people.

Marriage. Motive temperament should marry those possessed of vital mental, or mental vital, so that their children may be of harmonic temperament.

Vital Temperament

The physical indications of this temperament are roundness of structure, including limbs, chest and abdomen. All the vital and nutritive organs are well developed. The bones are short and light, feet and hands small, head round and broad, neck large, face plump and oval. Skin and hair are soft and fine, walk and gestures smooth, harmonious and easy.

The Mental Characteristics of this tem-



(Fig. 7) Alexander Campbell

TEMPERAMENTS

ament are love of luxury, vivacity, sociability, buoyancy, ardor in affection, brilliancy, and combined with the mental gives fine oratorical power. The modifying influence of the motive is necessary to give stability and constancy, and of the mental to insure aspiration and refinement. Mr. A. (Fig. 8) and President Taft are good specimens of this temperament.

Occupation. These persons do well in business and politics, medicine, music—especially vocal—oratory and architecture, but are not suited to, nor do they like, heavy labor.

The diseases to which they are most liable are gout, apoplexy, sciatica, dropsy and certain forms of heart disease and indigestion from excesses in diet, also various inflammatory troubles.

To modify this temperament, observe the injunction of the ancient Egyptian priests not to "let the body sit too heavily on the soul." Take plenty of outdoor exercise, adopt an abstemious diet, and keep the brain active.

In marriage these persons should seek one of the mental motive or motive mental temperament and thus avoid in the offspring the faults and diseases peculiar to this organization.

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Mental Temperament

The mental temperament consists of a predominance of brain and nerve activity. The physique is slight and delicate, stature short, bones slender and pointed, and large brain. The cerebellum is small in comparison with the cerebrum, the features fine and delicate, hair and skin fine and thin, face pyriform, animated and expressive, motions and gestures rapid and intense.

The mental states rule in this temperament. It is easy for persons in whom it predominates to forget the body even to the point of neglecting to eat and sleep, so intense will become their mental preoccupation. They are almost sure to overdo, and should use a portion of their ever fertile intelligence to regulate their lives in accordance with the dictates of wisdom and prudence.

These people are generally inclined to good, but when perverted the alert and fertile brain makes them most dangerous and troublesome offenders.

Vocations

They are fitted for fine, light work, make excellent teachers, writers, chemists, artists,



(Fig. 8) Mr. A.



Prof. F. E. Billington
(Fig. 9.)

TEMPERAMENTS

psychologists, statesmen, and in combination with the vital, make excellent orators, musicians, physicians and religious leaders. Judge B. E. Lindsey and Prof. F. E. Billington (Fig. 9) are good examples of this temperament. With children of this organization great care is necessary. They should have simple, but nourishing food in large variety, as they must not be forced to eat that which they object to. Their instincts, if unperturbed, being an almost sure guide in this respect, all highly seasoned foods and condiments should be avoided from the first, so that no taste for these things may be formed.

Alcoholic drinks and tea and coffee simply stimulate the already over-active brain and nervous system, and should never be given to them.

The diseases they are most liable to are those of the stomach, nerves, spine, circulation, lungs and brain.

Marriage

They should marry those possessing motive and vital systems well marked.

Harmonic Temperament

For perfection, the nearer we can come to

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a perfect balance of all the temperaments the better. The motive gives power and endurance, the vital manufactures vitality, the mental supplies intellect and spiritual vision, all these are needed for a complete and well rounded existence.

This balance, combined with large brain, high quality and activity, gives us such men as Sir Isaac Newton and Wendell Phillips.

A blending of temperaments is designated according to the controlling influence. When mental predominates, with vital characteristics secondary, it is called mental vital or vice versa, as the case may be. Thus we have mental motive, motive mental, vital motive, motive vital, etc., and when a balanced condition is present, mental vital motive, vital mental motive, motive mental vital, according to the order of the degree in which each is present in the individual.

CHAPTER XII.

Character Cues in the Face, Walk, Handshake, Etc.

So every spirit as it is most pure,
And hath in it the more of heavenly light,
So it the fairer body doth procure
To habit in, and it more fairly dight,
With cheerful grace and amiable sight.
For of the soul, the body form doth take
For soul is form and doth the body make.

—Spencer.

To treat this subject adequately would require many volumes the size of the present one, so only a general outline will be attempted here.

The first law of life is Love. "He that loveth not abideth in death." Love begets harmony. Exactly in proportion to our obedience to the divine law of Love, do we develop harmony and perfection of being. This does not mean that we are to be all alike. Harmony

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exists in a myriad of different types, from the granite rock or mighty redwood to the gentle anemone hidden at its base, and each is a good and necessary part in the divine plan.

The Law of Homogeneousess

In Physiognomy the first great requisite to perfection is harmony. In so much as a face, voice, or movement departs from this standard, there will be discord in the character.

The most beautiful body is that in which each part bears a perfect and symmetrical relation to every other part.

Facial Signs

In judging character by facial signs consider the face in three parts. First, the forehead, to the root of the nose. In taking this measurement, consider the actual height of the anterior elevation of the countenance, not the point at which the hair begins. The latter mode of reckoning would give those whose hair begins its growth, somewhere in the region back of the ears, credit for a profounder intelligence than is their due.

Second: From the root of the nose to the septum.

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Third: From the septum to the tip of the chin.

The upper third is the region of intellect; the middle third, force; the lower third, feeling. These three parts should be of equal length. Now subdivide these regions as indicated in subsequent instructions given in this chapter on **Foreheads, Noses, Chins**, etc.

Deficiency or excess of any portion denotes corresponding inharmony of function. Perfection of character, and hence, beauty of face and form depend upon the full and normal use of all our forces and faculties. The result of a life nobly and fully lived, is beauty in the highest sense of the word.

A great Frenchman once declared that a woman is not to blame if she lacks beauty at sixteen, but that there could be no excuse for her if she lacked beauty at forty. Our ideas of beauty have been so superficial and short-sighted that it is little wonder that we are just waking up to the perfection and real beauty, which often shines through rugged features or smiles lovingly at us from out the wrinkles of a hundred years.

Both men and women are day by day and moment by moment moulding the plastic clay

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of their bodies by the thoughts and emotions they permit to find lodgment within.

The Forehead

The upper part of the forehead when prominent, i. e., when the anterior development is great, measuring from the opening of the ear, indicates philosophical power and mental analysis. When the lower and middle parts predominate there will be power of perception and an interest and capacity for the practical things of life, also ability to memorize and apply knowledge and transmit it to others.

Great breadth of the upper forehead gives a sense of humor, suavity, adaptibility and ideality according to individual development of brain centers.

The foreheads of all truly great people have been capacious. This is especially noticeable when in assemblies of learned persons. How different are their cranial conformations to those found in a crowd of navies in England or of ignorant individuals in any country?

Breadth of the lower and middle forehead indicate musical, mathematical and constructive ability according to individual strength of those centers.

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In ages to come our descendents will look back with pity and horror to our day, with its prodigal opportunity for the few and pitiful restrictions and lack of opportunity for the many. When that day comes only the ability and willingness of the individual will limit his opportunity for growth and development in any direction.

Eyes

"They speak all languages and never need a dictionary."

Poets have sung to eyes blue, brown, black, hazel, green and grey, and staked their all upon the imagined merits of the color of the particular orbs most interesting to them for the moment. We would, however, become hopelessly confused if we accepted their rapsodies, for few of them agree and they have even been known to enthuse over brown eyes one day and blue the next. The physiognomist must have sounder ground for his statements than mere personal and transient preference.

As to color. The Black or tropical eye indicates passion, intensity, power and impulse. The form and expression gives the key as to the manner and degree in which these qual-

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ities are manifested. There is the black bead-like eye, hard and soulless. The deep, cavernous, midnight eye, which carries one back to the days of the Egyptian Priesthood. The large, bold, full-formed, black orb, which carries all before it, and the soft, slumberous, heavy-lidded, half-closed eye of the voluptuary.

The blue, or light eye, of the temperate zone has the characteristics of the climate. Sometimes they are soft and gentle and filled with the sentiment of a star-crowned summer night. Others are sparkling and vivacious like a crisp October day. Then there is a cold steely blue eye which chills and stills us like the clutching, pitiless cold of arctic silences. We may well pity any gentle and tender spirit constantly exposed to this influence.

Grey eyes are next to be considered. First we come to the dark, limpid grey eye, an admixture of intensity and intellect. Here are depths of hidden mysteries and promise. Shake the confidence or lose the respect of its possessor, however, and love and friendship are killed forever. Fain would we forget the sharp, pale, spiteful grey eye; it reminds one of the biting gusts of wind that sweep across the prairies, when the sky is leaden with the

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ominous threat of the relentless blizzard. Well indeed may we gather the lambs into the fold, and our dear ones safe around the hearth stone, for there is no pity here for defenseless heads. The possessors of these eyes, were hated, not loved, into life. They have a grudge against human kind and they pay it with interest.

The brown eye is beautiful, especially the soft, dark brown eye, like pools whose depths reflect the stars at midnight. This is often the eye of the dreamer and philosopher and always loving and responsive to every chord that vibrates. These eyes hold great possibilities for weal or woe. They denote both gentleness and depth of feeling.

The hazel eye. This is a composite eye, a blending of the intensity of the black, the intellect of the grey, the responsiveness of the brown and the sentiment of the blue. A strange mixture of elements and the nature will depend on the proportion of each which the crucible contains.

The green eye is often the eye of the poet and psychic and when well formed and expressive is most beautiful, but lacking these conditions frequently is found abnormal and unbalanced as in the morbid grey.

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Form of Eye. The long, narrow, half-closed, heavy-lidded eye is voluptuous and polygamous. The dove, or oval shaped, eye is faithful and monogamous. The small, narrow eye is secretive and incredulous. The wide, round, inquiring eye is trusting and credulous and lacks depth. The full protruding eye may be the result of large language, but often when the eyeball itself is bulging is the result of disease or abnormal conditions.

Fullness, such as is observed in Blaine and O'Connell, the Irish orator, is invariably the sign of fine command of language. A picture was shown the writer some time ago. The most striking thing in the face was the undeveloped eye. I said, Why! he has no sign of language at all. The one who presented the picture smiled. The young man had been mute from birth.

The eyes are not only an index to the mental, moral and spiritual nature, they indicate also the physical condition of the body. The observing physician soon learns the signs of health or disease as expressed in the eye.

The scenery around the eye is of great importance. The ideal eyelid presents a smooth and unstrained expression. The upper eyelid

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should act freely and easily like a perfect piece of mechanism, its movements should bespeak dignity, calm and composure and even when passive ought not to cover more than one-third of the iris.

The crowding up of the lower eyelid over the iris indicates intensity of sex love.

The falling away of the lower lid so as to expose the white of the eye and the inner portion of the lid is sometimes the result of disease or old age, but oftener of excessive dissipation and licentiousness.

Eyebrows

These are infinite in variety. We can mention but a few of the more general indications.

Straight eyebrows are earnest, thoughtful and logical. Extremely arched eyebrows, rising high on the forehead are childlike and credulous. Gently arching eyebrows are artistic and refined. Low, projecting eyebrows indicate keen discernment and criticism. Frowning eyebrows are either forbidding or commanding. There are two mathematical types of eyebrows, one makes a sudden turn, downward over the outer corner of the superciliary

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ridge, the other continues straight out toward the hair.

Noses

The law of harmony demands that the nose should be one third the length of the face. There are no two noses alike and every shade of difference in form indicates a difference in character. For convenience, however, we classify them briefly under the following heads:

First, the Roman nose.

Second, the Greek nose.

Third, the Jewish nose.

Fourth, the snub nose.

Fifth, the celestial or inquisitive nose.

Sixth, the apprehensive or melancholy nose.

The Roman type, i. e., when the prominence rises directly from the root, is aggressive, executive, all conquering. It carries the war into the enemies country. We call this the **Sign of Attact.**

The prominence of the middle section of the bridge gives the desire to defend home, country and friends. It is called the sign of **Relative defense.**

The prominence at the end of the nose indicates **Self defense.** These people are always

Random Talker.



Aggressive.



Artistic.



Commercial.



Modest.



Thoughtful.



Literary.



Childish.



Vulgar.



Impudent.



Flirty.



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extremely sensitive to any encroachment on what they consider their rights.

The Greek nose is characterized by refinement and love of art.

The Jewish, or Commercial nose, indicates business shrewdness and sagacity, if combined with breadth and large intellect we have our Morgans and Vanderbilts.

The Snub nose is a sign of arrested development and if its possessor reaches enviable renown it will be in spite of the nose, not because of it.

The Celestial nose, a rather abbreviated feature with a saucy tilt at the point, is charming in infancy, interesting in youth, but scarcely an imposing or dignified feature for the maturer years.

The Apprehensive nose is the result of the very bad habit of always looking down into the depths instead of up into the heights. The peculiarity of this nose is undue length and drooping of the lower half.

A volume might be written on the subject of noses but lack of space forbids, so we will close these notes with a few cues.

All large noses are not strong noses. Some are large enough to preempt altogether more

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territory than is normal and still are so poorly defined that they remind one of a badly molded lump of putty. Others are too long to be kept strictly out of other peoples affairs. These are good noses perverted.

Mouths

Men intuitively know that the mouth is a most telltale feature and so those who would hide their thoughts and emotions instinctively cover the mouth with the hand, the fan or the handkerchief. They also veil the eye through the same impulse. Both these features change expression with every passing thought, so you who would study character will do well to watch the person who habitually veils the eye and hides the mouth. He has something in his thoughts he wishes to conceal.

Harmony here, as everywhere, is of the greatest importance. Any departure from its laws stamps the character as imperfect. The lips should be of about equal fullness and neither one should protrude noticeably beyond the other. They should neither be too red nor too pale. Excessively red, perfectly smooth lips are selfish, passionate and unstaple in friendship, while healthy, but not vivid color

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and vertical lines on the lips is a sign of hearty and loyal friendship and warm, normal affections.

Straight, thin, compressed lips show a positive, self-possessed nature and but moderate warmth of affection. The dip of the white part of the upper lip down into the red in the center signifies concentration and application.

When the upper lip is short, especially if it habitually discloses the upper teeth, there will be super-sensitiveness to public opinion and extreme desire for public approval. When in addition to this there is a curl or upward lift on either side of the center line, it signifies great ambition for power, distinction and laudation. Such people frequently use their friends simply as stepping stones and show little favor to any who are too self-respecting to play the pliant courtier.

Length and fullness of the white part of the upper lip indicate firmness and self-esteem. Firmness giving length and stiffness to the center while self-esteem is manifested by fullness on either side of the center line.

Mirth turns the corners of the lips upward, gravity and gloom straighten and give them a tendency downward.

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When the lips are full and flexible it denotes oratorical and histrionic ability, especially if combined with a decided vertical furrow in the center of the white part of the upper lip. Fullness of the red portion of the upper lip indicates positive, the lower passive and responsive affection. Amativeness is denoted by fullness in the center while two tiny dimples formed by the fullness of the middle section of the lower lip outward from the sign of amativeness indicates love of children and home. Fullness outward from this indicates patriotism.

When the lips are drawn backward toward the angles a depression appears at each corner which indicates self control and precision.

The scornful and jealous mouth is the result of an excess and perversion of the lip signs of amativeness, self-esteem, approbateness and love of praise and distinction.

Small mouths show delicate and refined sensibilities, but little real strength and power of expression.

Fault finding draws the lips backward and downward causing uneven curved wrinkles below the corners of the mouth.

Hate is a still greater perversion of the

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same faculty and draws the lips downward and backward so as to disclose the lower teeth and sometimes both the upper and lower teeth.

An open mouth indicates weakness and is peculiar to idiots and weaklings. When, as is sometimes the case, this is caused by adenoids or defective breathing power, resistive breathing, as described in a previous chapter on "Breathing" should be practiced until this injurious and disfiguring habit is overcome.

A coarse and loosely closed mouth indicates a similar character, i. e., a lack of self-control and refinement.

Chins

The lower jaw always corresponds with the base of brain in strength and general proportion. Thus we find that a well developed chin is an indication of vital strength and vigor of circulation as well as a sure indication of the degree and kind of sex love manifested in the individual.

Dr. Wells divides chins into five classes:

First, the Pointed or Narrow Round chins.

Second, the Indented chins.

Third, the Narrow, Square chins.

Fourth, the Broad, Square chins.

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Fifth, the Broad, Round Chins.

Characteristics. First, the Narrow or Pointed chin is an indication of what I prefer to call, Discrimination, in affairs of the heart. It is frequently found in those who have remained unmarried, not through lack of opportunity, but because they have failed to find the **beau ideal** of their dreams.

Second, the Indented chin (which must not be confounded with the dimpled chin) indicates a desire to be loved. These people are true when otherwise well endowed, but with deficient conscience and congeniality are apt to be flirtatious. The square, indented chin is a more desirable combination than the round indented.

Third, the Narrow, Square chin indicates a desire to bestow love and is therefore the natural counterpart or affinity of the Indented chin. This type of person is very apt to marry some unworthy individual and it is only justice to say that the unselfish love they lavish upon the object of their affection frequently results in vastly improving or even reforming them.

Fourth, the Broad, Square chin. This is the sign of intense, devoted and faithful love.

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Perverted it often becomes jealousy and distrust, and may even lead to violent measures, or insanity if disappointed or frustrated.

Fifth, the Broad, Round chin generally indicates great depths and warmth of affection, but when, as in Henry VIII., the chin, and in fact the whole lower jaw is extremely heavy, fleshy and rounded, the quality of polygamy may be inferred.

Great anterior projection of the chin denotes activity and intensity of sex love. Prolific nations have this sign large, while nations peculiar for lack of this quality have poorly developed chins, and weak cerebellums.

Receding chins are a sign of weakness, often chiefly of a physical nature.

When there is great length of the chin downward, will-power is indicated. This sign in excess produces **self-sufficiency**..

Strong, downward projection of the angle of the jaw denotes resolution and executive-ness, as in Napoleon, Wellington, Roosevelt, etc. Great length from the tip of the nose to the tip of the chin, especially when the nose points heavenward and the chin is long and thin, is indicative of self-conceit and egotism.

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The Cheeks

The form of the cheek differs greatly and is significant as to health and character. Full, round cheeks indicate predominant vital power and a well nourished body and versatile, impulsive, luxury loving character. Bulging, pendant cheeks denote gross appetite and indolence.

Spare, angular cheeks bespeak strength of character and earnestness.

Delicate, finely moulded cheeks indicate harmonious and refined character.

Hollow cheeks bespeak deficient nutrition.

Excessive redness of the cheeks except immediately after active exercise is the sign of an inflamed condition of the system. The hectic flush just outward from the lower part of the nose is indicative of lung disease.

Thinness in that portion which covers the double teeth shows weak digestive power.

Dimpled cheeks are a sign of good nature and an appreciative disposition.

Ears

Harmony in respect to this feature is important. The ear of the animal is devoid of lower lobe and without convolutions. The

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most perfect ear is well formed in all its parts, upper, middle and lower. The lobe of the ear should be free, i. e., not attached to the



Cranky.



Social.



Tense.



Secretive.



Silly.



Articulate.

cheek. Ears pointed in the upper part, Bat ears, lobeless or very small lobed ears. In fact, any departure from general harmony or any approach to the animal ear is undesirable and indicative of lack of balance in either the physical make-up or character.

Large, well-formed ears, indicate long life and good balance in general.

Round ears, well convoluted, are found largely in musicians.

Finally, the ear should be set well back and low in the head, so that a line drawn from

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the occipital spine to the outer corner of the superciliary ridge will strike a point well above the opening of the ear, as the depth of this portion of the brain indicates the power of the life forces. The distance from a line thus drawn to the opening of the ear is called the life line. It varies from three-fourths to one and one-half inches, according to the natural tendency toward longevity.

Hair

The dark haired races have more of impulse, passion and intensity than the fair haired. Some authorities also claim for them greater physical strength, but when we consider the endurance of the Germanic races and of a goodly portion of the Slavonic this would seem doubtful.

Fine hair in animal and man has long been considered a sign of high quality. The fact remains, however, that there is a quality entirely apart from fineness or coarseness which must always be taken into consideration. Fine hair of a lifeless dank, or flying brittle texture is usually associated with abnormal physical, mental or else depraved conditions, while hair of coarser texture, when of pliant, graceful na-

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ture, is often found associated with strong, intellectual and dynamic characters. Coarse, bristly, stubborn hair, however, will always be accompanied by similar inequalities of disposition and character.

Health or disease of body and mind are very positively expressed in the condition of the hair. A prominent alienist once told the writer that often the first indication of mental improvement in his patients was an increased gloss and smoothness of the hair.

Dry, crinkley, bushy hair is indicative of a highly excitable, vivacious, but seldom constant or adaptable, character. Slick, oily, black ringlets belong to the voluptuous but secretive person. Beware of its possessor if the eyes resemble black beads and the features be sharp. Wavy hair of good texture indicates the artistic temperament.

Fine red, or auburn hair, is usually associated with a brilliant mind and exquisite sensibilities; dull, coarse, red hair, the opposite of these qualities.

Dark brown hair, fine, graceful and pleasant to the touch, especially if slightly waving, may be considered the most desirable from the

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standpoint of general harmony as it combines the best qualities of all the other types.

Straight, fine hair is considered a mark of probity.

Wrinkles

An unlined face in old age is not a desirable possession for it indicates that but little thinking has been done and that someone else has borne the burdens while our placid faced friend has sat mildly with folded hands and permitted the burdens to rest anywhere so long as he or she was not troubled by them.

There are, however, lines and lines. The desirable ones do not come from fretting, fault-finding, envy or selfishness. These are never marks of beauty under any circumstances. Some of these are; the wrinkles around the mouth as described in hate and jealousy, also the constant lines along the sides of the nose from a point near the root toward the tip. These denote a hypochondriac or malicious bent. Also, deep, long furrows in the cheeks; these denote bitterness. Many fine, long wrinkles show weakness of character. Short confused, broken wrinkles are signs of harshness and irascibility, or both.

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Three lines between the eyes denote conscientious thought and devotion to duty. Parallel, not too deep, wrinkles in the forehead, even when broken, are excellent signs of wisdom, kindness and justice.

A curved line, running from the wing of the nose to the chin, is the sign of one who has or can make a success.

Mirth shows itself in wrinkles curving downward from the corners of the eyes and upward from the corners of the mouth.

Wrinkles raying upward and outward from the eye indicate probity.

Hands

In the preface to Sir Charles Bell's Bridge-water treatise on "Character Expressed by the Hand," we find the following lines:

"The hand may be studied from several points of view, anatomically, as a superb piece of mechanism; aesthetically, as an object of charming elegance, beauty and adaptation; philologically (if one may use the term) as the medium of the most expressive language; physiognomically, as a wonderfully safe guide to character."

There are many different types of hands,

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and each has its characteristic hand shake, and peculiar indications of talent and disposition. The capable hand is never associated with an inefficient nature. The smooth, unknotted, idle, selfish hand was never found attached to the body of the earnest philosophical thinker and worker. The hard grasping hand of the miser would be as strange when extended in helpful kindness by "My Lady Bountiful" as would be the rising of the sun in the west.

Even the much abused lines of the hand are most startling when viewed from the standpoint of the physiognomist, alienist, or criminologist; while the finger tips and their protecting nails tell most interesting tales to the initiated.

Handshakes

These are as various as the individuals who possess them, and all shades and kinds of character are expressed by them. We shall, however, confine ourselves to a few of the more general types. The handshake we love best to remember is the hearty, whole-souled clasp, which says, and means, "You are as welcome as the flowers in May; I am glad to see you."

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In this, not only the hands, but the eyes and souls meet, and the sky is bluer and the sun more radiant, because you have exchanged greetings with one who will be your friend in sunshine and shadow, through all conditions and changes.

The wet blanket handshake is a depressing thing to start a bleak, cloudy day with. It blots out even the grey light and leaves the soul in utter darkness. It says plainly: Why did you extend your tiresome hand? I really have no time to waste on you or anyone else. My own affairs take all the little energy I possess, and besides I don't believe in you, nor for that matter in anyone else. One would rather lay hold of a cold, clammy, long defunct fish than a hand like this. The hearty, kindly encouraging word never accompanies it. Its possessor is as incapable of a broad-minded, generous friendship as a salamander. Make yourselves positive to these individuals. Earnestly affirm for love and truth when under their influence, or they will crush the joy and courage out of your day. They are **real** hoodoos.

The passive handshake is a sign of an unawakened nature, but not always of a weak

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one. These people need rousing; they are too

Indifferent.



self-centered to be of much use to themselves or anyone else.

The impetuous handshake leaves your poor, unoffending digits crushed to a pulp and your mind hesitating between an impulse to run and a desire to stay and see what will happen next. Better stay. These people are an interesting study; but don't embark with them. They love to rock the boat and trust to their good luck and strength to get ashore. Other people's affairs are never safe in their hands.

The affected handshake is not always as bad as it seems. If it has in it a certain heartiness it may indicate an undeveloped or misdirected energy, but if it is passive and supercilious, held close to the body, with the hand drooping downward decidedly from the wrist, all time and energy spent on such an acquaintance will be worse than wasted.

The royal handshake, or two-fingered condescension, is an abominable piece of insolence.

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Even royalty in enlightened countries have outgrown it. Certainly it is wretchedly out of

Scornful.



place in the "land of the free and the home of the brave." A sense of humor and a sweet spirit of toleration are necessary to keep it from becoming irritating.

The horizontal or wig-wag handshake is unstable and unaspiring. The lack of upward movement stamps it as selfish and lacking in disinterested friendship.

Cordial.



As one does not like to close a subject with a disagreeable topic, we present, as a parting thought, the friendly handshake. In this the hand is well extended, as though reaching out in kindly fellowship. Fingers slightly curving upwards, clasp firm and steady, eyes and hands meeting at the same time. The lovers' hand-clasp is not unlike this, but more prolonged.

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Laughter

This word calls up mingled emotions and diverse memories. There is the gurgling laugh of infancy, the merry laugh of childhood, the rippling music which constitutes the merriment of the sweet, normal, unaffected girl, and the hearty Ha! Ha! Ha! of the happy, healthy boy, together with the unpleasant perversions of these and all the other various kinds of laughter.

This reminds us that much of the disposition and character is betrayed by what people laugh at. A little lad's hands were cruelly burned by sliding down a long rope. The only degenerate in the party, who has since become a confirmed criminal, hugged himself and laughed as he heard the cries of agonized pain. An old woman unused to travel was excitedly weeping over lost baggage in a great depot. Some laughed and passed on. One young woman smiled scornfully and said, "Isn't she a fright." Another, with an understanding heart caught the note of distress, and soon the proper authorities were at work seeking the missing articles, and the old lady, reassured and calmed, was speeding on her way to her destination

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under the care of the street car conductor, who kindly promised to "put her off" at the proper corner.

The defaced image of one of God's children with flaunting colors and brazen stare, or hanging head and dragging step, passes by. Some laugh knowingly or derisively. God help them.

There is a time to laugh and a time to weep and to pity and to help, if we can.

There are laughs so full of tragedy and heart-breaks that they ought to be labeled groans of despair. There are other laughs, as light as thistle down. They belong to light weight people. There are love laughs deep in the throat and containing a world of expression to the ear attuned to catch their meaning. Again there is the silent laugh. You do not hear, you only see it. It is such a laugh as the cruel, lurking savage might give as he watches his unsuspecting prey walk into the deadly ambush. In this the eyes take no part in the action, only the mouth draws straight away from the teeth and the body is silently convulsed. Someone has said that if a spider could laugh, he would laugh like this.

Quick, light giggles, are indicative of inef-

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fectual hurry. Such people make many false motions, but accomplish nothing except the destruction of the nervous systems of more efficient persons. Sharp, explosive laughter indicates excitability and lack of self-control. The sudden, harsh, high-voiced, neighing laugh indicates lack of balance and abnormal mental or moral conditions. All harshness and in-harmony in the laugh points to abnormal conditions or undesirable passing moods, which should be controlled and overcome. The Te, He! is affected and silly. The He, He, laugh belongs to the "Arthur Gride" type. The Hi, Hi, laugh to the uncultivated. The Ha, Ha, Ha, and the rippling laugh are the normal human expressions of mirth.

Walk

As is the walk, so is the character, and even in the same individual, the walk changes according to the mood or emotion of the moment. If you desire to obtain an insight into the mood or character of an individual, copy his walk for the distance of half a block. You will be surprised to find that the peculiar muscular movements involved in the mimicry will very quickly carry their message to the brain

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and establish a brain and mental action similar to that of the one you have thrown yourself en rapport with. The study of Piedology, also, is interesting. The Indian would be quite incapable of his cunning and secretive glide if he had the positive, outturned toes and solid, self-willed heels of Colonel Roosevelt, for instance. You will find that the form of foot corresponds with the general character of the walk.

It would be impossible even to mention all the various types of human locomotion, much less to explain the characteristics of each in this short chapter, so I shall strive to present a general outline, which I trust will give the student a basis for further research along this line.

For my own personal use in judging of character, I have classified **walks** as follows:

The executive, vasclating, dignified, humble, conceited, philosophical, empty-headed, optimistic, pessimistic, courageous, timid, secretive, candid, agitated, self-poised, shuffling, and the Jehew walk.

The characteristics of the executive walk are, an utter absence of false and unnecessary motions. A tendency to cut off corners on the

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street and elsewhere. The toes point straight or turn out moderately; the heel stroke is positive but not grinding. In standing, the body is erect, chest active, expression steady, and whole form poised, with weight about equally distributed as to heel and toe, as though ready for the call to action.

The vasculating walk is uneven, unsteady, and carries its possessor ten steps west before he can make up his mind to go east. There are many false movements and wrong starts. The body is unsteadily poised and never held the same for two minutes at a time.

The dignified walk. In this the body is held erect, the chin drawn in, crown of head held high, movements steady and precise.

gaw - The humble walk. The knees are slightly flexed, the head bends forward, hands and arms held passive or supplicating. He is always getting out of somebody's way, and has a general "excuse me for living" attitude toward the world.

these feet - The conceited walk throws the chin into the air, tilts the head and inclines the body backward. There will also be many false movements for the purpose of attracting attention.

prof The philosophical walk is unaffected, de-

CHARACTER BUILDING AND READING

liberate and even. The head is so bent that the upper forehead reaches its destination before the rest of the body has arrived on the scene. The person is absent-minded and very apt to pass his best friends without recognition.

co. d. The empty-headed walk. Here the head is hung loosely and ever turning this way and that, as new scenes and wonders greet the amazed eyes. This is the type who stumbles into manholes and falls over the chairs and tables because his "eyes are in the ends of the earth." The whole body is loosely poised and the steps irregular and high.

The optimistic walk is alert, brisk, elastic and without hesitancy. The heels seem to be provided with wings. The body is poised over the ball of the foot; the glance bright and comprehending.

The pessimistic walk is gingerly, unwilling and hesitant. There is so little propelling power that the person seems to slip back half a step for every one he takes forward. The knees are flexed and ankle movements uncertain. The glance is narrowed and downward.

The courageous walk is remarkable for its free, swinging stride, straight from the hip. There is strong propelling power, an erect car-

CHARACTER CUES

riage, and straight, comprehensive glance. If you follow one with this manner of gait you will find no wavering, winding "calf path."

The timid walk is hesitant, short stepped, halting and irresolute. The body is bent forward as if looking for trouble, the eyes and head turn quickly hither and thither, as if anticipating disaster.

The secretive walk. Here we find the body carried well forward, often with hands advanced as though ready to ward off surprise. The walk is intoed or straight and either flat-footed or tiptoe, but always silent and stealthy. The eyes glance from side to side without movement of the head. The clothing is buttoned tight—close-reefed as it were—and the attitude crouching and tense.

The candid walk. In this we find the toes turned well out, a free, swinging step, body carried well back and an absence of the close-reefed style of dress. Hands often clasped behind or freely swinging.

The agitated walk is quick, nervous and uneven; the glances sharp, rapid and strained.

The self-poised walk has harmony in every movement, it is sure, even, and the ground is covered with very little apparent effort.

CHARACTER BUILDING AND READING

The shuffling walk denotes discouragement, self-depreciation, and an utter lack of ability to rise above conditions.

The Jehew walk is uncouth, awkward, cares for nothing and nobody, literally and figuratively rushes rough-shod over everything and everybody.

Descriptive Chart

BY

MRS. JEAN MORRIS ELLIS

DELINEATING THE

Character and Physical Condition

OF

AS ESTIMATED BY

DATE _____

At _____

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CHARACTER BUILDING AND READING

NOTE

Our object in departing from the usual plan of chart construction is to render the chart clearer, and facilitate the assimilation of its contents.

Many complain that the old construction is hard to understand, or that they have not the time to look up the references indicated.

Recording the strength, etc., of each faculty on the page where its explanation is given, involves more work for the examiner than is required in filling out the ordinary chart table. This, however, will count little with the conscientious Character Reader whose aim is to do the greatest possible good; and we are sure the public will appreciate the effort to simplify and render the Chart more intelligible and get-at-able.

Explanation of Chart

Each condition and faculty will be marked on page indicated in Chart Index according to its strength as shown by individual Physiognomical signs. These include the whole organization, in addition to the cranial and facial developments.

The degrees of strength are marked on a scale of seven, (1) indicating very weak; (2) weak; (3) moderate; (4) average; (5) good; (6) strong; (7) very strong.

When the strength of a faculty lies between two of these numbers, it will be marked by $\frac{1}{4}$, $\frac{1}{2}$ or $\frac{3}{4}$, as $5\frac{1}{4}$, $6\frac{1}{2}$ or $4\frac{3}{4}$, as the case may be, and both explanatory paragraphs referred to must be read.

Cultivate or restrain will be underlined if necessary.

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ADAPTATION IN BUSINESS

<i>Mechanical</i>	Vet. Surgeon	Banker
Architect	Surveyor	Cashier
Aviator	<i>Artistic</i>	Collector
Builder	Actor	Insurance
Baker	Designer	Publisher
Blacksmith	Decorator	Postal Clerk
Bookbinder	Draughtsman	Salesman
Brick Mason	Musician	Speculator
Carpenter	Fainter	Dealer in—
Cabinet Maker	Portrait	Books and Drugs
Contractor	Landscape	Boots and Shoes
Compositor	Photographer	Clothing
Dressmaker	Sculptor	Confectionery
Engineer	<i>Literary</i>	Coal and Lumber
Engraver	Author	Dry Goods
Electrician	Clergyman	Flour and Feed
Electrotyper	Correspondent	Fancy Articles
Inventor	Editor	Harness
Jeweler	Elocutionist	Hardware
Lumberman	Evangelist	Arts and Crafts
Machinist	Historian	Musical Goods
Miller	Lawyer	Furniture
Mason	Lecturer	Implements
Moulder	Librarian	Jewelry
Manufacturer	Linguist	Millinery
Painter	Novelist	Meats
Printer (Job)	Orator	Produce
Plumber	Poet	Real Estate
Stone Mason	Proofreader	<i>Miscellaneous</i>
Tailor	Reporter	Superintendent
Telegraphy	Secretary	Detective
Upholsterer	Stenographer	Express Messen- ger
<i>Scientific</i>	Statesman	Housekeeper
Botanist	Teacher of	Matron
Chemist	Art	Y. M. C. A. Sec- retary
Dentist	Music	Hotel Keeper
Engineer	Drawing	Restaurant
Electrician	Penmanship	Sheriff
Geologist	Elocution	Stock Raiser
Domestic Science	Kindergarten	Cattle
Mineralogist	Intermediate	Horses
Naturalist	College	Foultry
Oculist	Phys. Culture	Agriculture
Professional Nurse	Business	Horticulture
Psychologist	<i>Commercial</i>	Floriculture
Physician	Wholesale	Dairyman
Physiognomist	Retail	Gardener
Osteopath	Bookkeeper	

The business adaptation of the person for whom this chart is marked will be underlined.

ADAPTATION IN MARRIAGE

EXPLANATION OF TABLE

The person for whom this chart is marked should select a companion possessing the physical and mental qualities in the degree indicated by the numeral in margin at the right; 1 indicating very weak, 2 weak, 3 moderate, 4 average, 5 good, 6 strong, and 7 very strong.

Height----- Weight----- Complexion-----

Hair----- Eyes-----

Motive Temperament—

Bone and muscular system, angularity, physical strength -----

Mental Temperament—

Brain and nerve power, mentality-----

Vital Temperament—

Vital and nutritive strength, digestive, circulatory and breathing power-----

Organic Quality—

Inherent or constitutional texture; grain-----

Health—

Vitality, strength, physical and mental vigor-----

Activity—

Quickness and intensity of thought, feeling and action -----

Size of Brain—

Number of inches in horizontal circumference -----

Moral Sentiments—

Conscience, hope, spirituality, veneration, kindness -----

Reasoning Faculties—

Causality, comparison -----

Perceptive Faculties—

Individuality, form, size, weight, color, order, calculation, locality, eventuality, time, tune, language -----

Semi-Intellectual Sentiments—

Constructiveness, ideality, sublimity, imitation, mirthfulness, agreeableness, human nature,-----

Selfish Sentiments—

Caution, approbation, self-reliance, firmness, continuity -----

Social Feelings—

Amativeness, conjugality, parental love, friendship, inhabitiveness -----

Selfish Propensities—

Vitateness, courage, executiveness, appetite, acquisitiveness, secretiveness -----

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Health

Degree----- (Cultivate) (Restrain)

Vitality, strength and harmony of all physical organs and forces, on which depends so largely moral and mental excellence. The Savior classed sickness with sin.

(7) Very strong. Your spring of life is full and bubbling over with vivifying forces. All your states, spiritual, mental and moral, are strongly sustained. If otherwise well endowed and all your forces working for good, can be a tremendous power for uplift in the world.

(6) Are like 7, but in lower degree. Must guard against decreasing this power.

(5) Can not always depend on your health but generally are efficient. Build up vitality by every means in your power.

(4) Are rather deficient in physical stamina, and your general efficiency is considerably handicapped.

(3) You fail to recuperate readily after illness and are generally ailing.

(2)—(1) Arouse yourself, auto-suggest health, strength and vitality to your weakened body; observe all the laws of health, and keep cheerful and expectant of better things. Cultivate

DESCRIPTIVE CHART

vate by establishing right conditions for both body and mind and persevering in them.

Breathing Power

Degree----- (Cultivate) (Restrain)

Lung Power.—“For the breath is the life thereof.”

This gives the power to fully and easily vitalize the blood.

(7) Very strong. You have splendid lungs and respiratory power. This results in warmth of body and buoyancy of spirits.

(6) Are like (7) but in somewhat lower degree.

(5) You have good lung power, but if of sedentary life must resort to special exercises to increase and maintain it.

(4) This power is rather deficient in your case. Take special means to promote development.

(3) You are indolent in this regard. Practice deep breathing every hour in the day, but never strain the lung power.

(2)—(1) All who live must breathe. Don't forget this.

Cultivate by getting into the open air as much as possible, and be sure to fill the lungs

CHARACTER BUILDING AND READING

at every breath. Breathe regularly and **ex-**
hale fully.

Circulatory Power

Degree..... (Cultivate) (Restrain)

Strength and functional activity of heart.

(7) Very strong. You have excellent circulation, steady, strong heart action, and withstand extreme heat or cold with ease.

(6) Like (7) but of lower degree.

(5) Have fair circulation, but must be careful to keep the warmth of the body equalized. Avoid undue exhaustion and all medicines, beverages, etc., which have either an exciting or depressing influence on heart action.

(4) Have rather poor circulation. Strive to improve it in every possible way.

(3) Suffer much from cold hands and feet. Are very susceptible to extremes of cold or high altitudes, and have an irritable and unreliable heart.

(2)—(1) Very weak in this respect. Will require both mental and physical effort to improve conditions.

Cultivate by careful habits of breathing and eating. Avoid drinking at meals, and

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stimulants at any time, as the reaction from these is always disastrous to a weak heart. Avoid tobacco as you would the plague, and keep the mental state calm and cheerful

Digestive Power

Degree----- (Cultivate) (Restrain)

Power to digest and assimilate food without pain or inconvenience.

(7) Very strong. Your power to digest and assimilate bodily nourishment is well nigh perfect. You should be a good cure for the blues, since happiness waits on good digestion and we impart our moods and mental conditions to others.

(6) Like (7) but must guard against decreasing this very desirable attribute.

(5) Have fair digestion, but unless care and reason be exercised in maintaining and improving it, you will suffer from disorders in this respect.

(4) Are not very well nourished, hence must avoid over-eating, irregular meals and indigestible articles of food, or you will suffer from indigestion.

(3) Have a strong inclination toward dyspepsia. Neither brain nor body are properly

CHARACTER BUILDING AND READING

sustained. Often feel blue, discouraged or irascible without special cause. For your own sake and that of others, improve your digestion.

(2)—(1) Your digestive power needs the attention of a specialist on diet. Cultivate by eating regularly of easily digested foods. Walk and sit with body erect. Keep the mind sweet and cheerful, and remember that worrying about a mince pie and turkey dinner never digested it yet.

Excitability

Degree----- (Cultivate) (Restrain)

Emotionality, intensity, impulsiveness and susceptibility to external influences.

(7) Very strong. Are prone to extremes of feeling and acting. If well organized otherwise, will be very enthusiastic over all good work and can be a bright light in the world's darkness. If, however, reason and self-control are not brought into action, you may be a cross to yourself and others through your impetuous, excitable and susceptible nature.

(6) Like (7) only in somewhat lower degree.

(5) Can be aroused to a goodly degree

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of intensity, but as a rule are self-contained and sufficiently deliberate.

(4) Are cool and deliberate; seldom enthuse over anything; are not carried away on either good or bad impulses.

(3) You would drive one with nuber (7) excitability mad and never know what it was all about. Put more soul and enthusiasm into your everyday life.

(2)—(1) Are negative, monotonous and exasperatingly unresponsive.

Cultivate by throwing the windows of your soul open to all good vibrations. **Light the forces within.**

Restrain by guarding yourself against all exciting conditions and people. Be more self-contained.

Activity

Degree_____ (Cultivate) (Restrain)

Quickness of thought, feeling and action. Perversion. Over-exhaustion, leading to premature breakdown.

(7) Very strong. Are intensely active, quick of motion, wide-awake. Think with lightning swiftness and suffer if forced to wait on the slow action of others. Guard against sacrificing thoroughness to speed.

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(6) Are like (7) but in lower degree.

(5) Are fairly active, but are not liable to "kill yourself to keep yourself." Learn quite easily, but seldom overdo unless driven by other faculties.

(4) You need pushing, energizing, waking up. It is well for you to plan your work so that it drives you.

(3) Others get work done while you are contemplating it, and you are rather glad of it. Try to move and think more quickly.

(2)—(1) You would enjoy travelling with a snail or driving an ox team.

Cultivate by remembering that work expeditiously done leaves more time for recreation and enjoyment and increases your chances for success in life.

Restrain by making haste slowly. Don't wear out the machinery so fast by useless heat and friction. Take time enough. You will live longer.

Size of Brain

Degree..... (Cultivate) (Restrain)

General size, circumference, diameters, etc., in comparison with weight of body.

(7) Very strong. If well balanced, of first-

DESCRIPTIVE CHART

class organic quality and good health, will possess a mind of unusual scope and power, for size, other things being equal, is the measure of power.

(6) Are like (7) but in lower degree.

(5) The brain is of good size as compared with the body, and if other conditions are right you will manifest excellent intellectual power and other qualities according to their relative proportion.

(4) With fine quality and an intense nature, are capable of doing excellent work, but if a genius it will be along special, not general, lines.

(3) Will be largely dominated by other minds unless possessed of remarkably fine quality, activity of brain and special talents. Should not attempt large business.

(2)—(1) Need special training along lines of best developed brain centers, and should, as children, receive only the most gentle and patient of treatment.

Cultivate by bringing both brain and body to the highest condition possible and train along lines of best talent.

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Organic Quality

Degree..... (Cultivate) (Restrain)

Inherent or constitutional texture. It is the **temper** to the steel, the **fiber** of the wood, etc.

(7) Very strong. You have exquisite sensibilities, suffer keenly and enjoy deeply. Are inexpressibly shocked and repelled by the low, the coarse, and the gross. Your ideals are too high to be appreciated by the average individual. You should consider causes in heredity and environment and sympathize with all and elevate wherever you can.

(6) Are like (7) only in lower degree.

(5) Are well organized, but not given to extreme ideals and unattainable aspirations. You are capable of meeting the average man on his own ground. Be careful that it does not blunt your sensibilities and destroy your ideals.

(4) Are more inclined to the matter of fact than the ideal, and do not sufficiently appreciate the high ground on which those of finer organization stand.

(3) You are obtuse. Cultivate your sensibilities. Reach up for the high ground in

DESCRIPTIVE CHART

thought and action, for there is found wisdom and understanding.

(2)—(1) These degrees are only found in abnormal or savage life.

Cultivate by being clean of body and mind. Avoid gluttony and all forms of vice and intemperance. Seek the (Christ within). Avoid perversion of this quality by striving to understand the limitations and faults of others.

Mental Temperament

Degree----- (Cultivate) (Restrain)

Brain and nervous system—mentality.

(7) Very strong. Have a large brain and highly developed nervous system. Are slight in form, with fine bones and muscles and deficient vital power. Have a delicate and alert imagination and a brilliant mind. You are so clear of mind that you marvel at the denseness of others. Are fitted for the higher walks of learning, art and literature. Only the lighter and more artistic lines of business or mechanics should be attempted.

(6) Like (7) but in lower degree.

(5) Are well endowed mentally. The purely intellectual, however, has not such a controlling influence as (7) and (6), are suited

CHARACTER BUILDING AND READING

to business, mechanics and the practical professions.

(4) Have fair mental power, but need special training to increase your interest in intellectual things. Prefer work or business to books.

(3) Are slow to learn and deficient in aspiration toward mental attainment.

(2)—(1) Have a deficient memory and deficient brain and nervous system. Need special training.

Cultivate by using your energies to appreciate the higher and finer things of life. Avoid over-eating, drinking and all forms of vice. Direct your forces more to the brain and less to the body. Do not restrain, but rather cultivate, bodily power and vitality, so as to even matters and give you more endurance, that you may use your mental power to better advantage.

Motive Temperament

Degree..... (Cultivate) (Restrain)

Bone and muscular system.

(7) Very strong. Have great powers of endurance, strong muscles and bones, tall and angular form. Are positive, decided and better

DESCRIPTIVE CHART

fitted for active than sedentary life. With strong mentality and good moral quality, make great reformers and leaders of men.

(6) Are like (7) but in lower degree.

(5) Have well marked bones and muscles, stand considerable physical strain and evince plenty of energy and industry. Should guard against diminishing this power.

(4) Are somewhat lacking in motive power and strength. With mental strong, will do better at brain than physical labor. With vital predominant will avoid hard labor if possible and prefer light work or business.

(3) Are easily tired and should cultivate greater endurance.

(2)—(1) Are feeble and inefficient.

Cultivate by eating bone and muscle building foods and taking regular exercise. If greatly predominant, strive to bring the other temperaments to greater activity so as to harmonize conditions.

Vital Temperament

Degree..... (Cultivate) (Restrain)

Is based on the state of the blood vessels, lymphatics and glands—the vital and nutritive power.

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(7) Very strong. You recuperate speedily from disease or exhaustion. Are short or medium in height, plump and round of body. Love pleasure, sociability and all the so-called good things of life. Would rather ride than walk. Are generally affable, passionate and impulsive.

(6) Are like (7) but in lower degree.

(5) Are fairly rounded of form, but have no life force to spare and should so live as to conserve it.

(4) With mental or motive temperament strong are apt to burn the candle of life at both ends, and fail in the end by exhausting your vital forces.

(3) Are wanting in all those qualities described in (7).

(2)—(1) The little life you have is expended in maintaining a mere existence.

Cultivate by taking more rest and time for play and exercise in the open air. Eat well, sleep long and enjoy life.

Restrain by plain living, high thinking and hard work.

DESCRIPTIVE CHART

Moral Sentiments

Kindness

Degree----- (Cultivate) (Restrain)

Normal action—Benevolence, tenderness, sympathy, charity. Perversion—Injudicious giving, misplaced sympathies.

(7) Very strong. Are tender, kind-hearted and very sympathetic. Give freely, even to self-impoverishment. Cannot bear to inflict sorrow or pain and are very forgiving. With a wide side head and large conscience, may at times be stern, but quickly relent. Are a natural philanthropist and peace maker.

(6) Like (7) but more influenced by other faculties.

(5) Are generous, but not especially self-sacrificing. Believe that charity begins at home.

(4) Are very apt to be governed in your giving by other faculties, as affections, sense of justice and religious convictions.

(3) Are selfish and look out for No. 1.

(2)—(1) Are calloused and utterly devoid of human sympathy.

To cultivate, form a habit of seeking first your neighbor's good, and give, if only the widow's mite.

CHARACTER BUILDING AND READING

Restrain by calling judgment and common sense to your aid; consider your own needs and the fact that you may become a burden to others if you give beyond your means.

Spirituality

Degree----- (Cultivate) (Restrain)

The normal manifestation of this faculty is prescience, consciousness of divine guidance, spiritual communion, innate perception of spiritual things, and desire to live according to the promptings of the spirit.

Perversion.—Superstition, fear of ghosts, credulity and constant seeking after the unknown and marvelous.

(7) Very strong. Your spirit, soul and mind, i. e., the superconscious, subconscious and conscious, work in wonderful harmony and from within out, i. e., your subconsciousness receives its light from the superconscious instead of the conscious, so far as spiritual things are concerned. You will never lack guidance if you listen to the inner voice, as it is your nature to do. Seek the silence for a short time every day, and you can be a beautiful spiritual influence wherever you go. Guard against the perversion of this faculty.

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(6) Are like seven, but in less degree. The windows of the soul which open on the spirit are not kept quite so clear.

(5) Have considerable interest in spiritual matters, but are apt to seek light from without instead of from the true source. Cultivate as advised below.

(4) Have not a very active interest in spiritual things unless especially aroused.

(3) Are a doubting Thomas and want material proof of everything.

(2)—(1) Are almost devoid of spiritual vision.

Cultivate by pondering on the wonders of the universe. Go into the silence of your own inner nature. This can be done, after a while, even in a crowd, but at first actual silence and aloneness are necessary. Learn to shut out the clamor of the actual world about you and listen for the voice within. "Gladly would I speak my words and reveal my secrets unto thee, if thou wouldst diligently watch for my coming and open unto me the door of thine heart." The spirit or superconscious ever has its ear attuned to the voice of infinite wisdom and truth, and imparts its wisdom to the soul or subconscious, which in turn passes

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it on to the conscious, or as Paul called it carnal mind. Never let this order be reversed in spiritual seeking, i. e., never allow the conscious mind to rule the subconscious in spiritual things. Paul says the carnal man or mind receiveth not the things of the spirit. In seeking for light on spiritual truth as revealed in **The Word** and in all things we must look within.

Restrain only the perverted action of this faculty.

Veneration

Degree----- (Cultivate) (Restrain)

Normal—Gives reverence for religion, also respect for superiority, authority, age and antiquity.

Perverted, it gives a spirit of servility, idolotry, religious intolerance and with spirituality weak is apt to place creeds and dogma above God's laws.

(7) Very strong. Have an intense desire to worship; are extremely devout and reverential, show great respect for old age and those in authority. Guard against the perversion of this faculty.

Progression is one of God's laws. Christ

DESCRIPTIVE CHART

taught that our light is increased as we are able to bear it.

(6) Are like seven but in somewhat lower degree.

(5) Are respectful and reverent but not inclined to under-rate new ideas and prefer to think for self.

(4) Are about as happy in one church as another, providing the sermon is not too long.

(3) Show a lack of respect for older people and sacred things as well as for law and authority.

(2)—(1) Show little respect for anything or anyone; are destitute of devotional feeling.

Cultivate by auto-suggestion and practice of devotion toward God and respect for elders and superiors.

Restrain by broadening your outlook and cultivating tolerance of others opinions. Observe the spirit, not the letter, of your faith.

Conscience

Degree----- (Cultivate) (Restrain)

Perception and love of justice, moral principle and honesty. Innate sense of duty and obligation, veracity and equity.

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Perversion gives an abnormal sense of the short comings of self and others and leads to censoriousness and persecution. Where side head is wide inflicts undue punishment, even to torture if not restrained by kindness.

(7) Very strong. Have a high standard of right and integrity. Love right for right's sake. Tell the truth and keep promises at any sacrifice. Have an overwhelming sense of duty and repentance for wrong doing. Guard against perversion.

(6) Are like (7) but in lower degree.

(5) Want to be upright, but may allow expediency to have too much weight. Outside influence and the action of other faculties will sometimes overcome good intentions.

(4) Are apt to try to justify yourself and make excuses for neglect of duty, and should be more exacting of self.

(3) Have weak sense of justice and moral equity.

(2) Have few conscientious scruples and experience little compunction over wrong doing.

(1) Are destitute of moral principle.

Cultivate by proper study of ethics and high moral principle and practice these virtues.

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Restrain perversion by tempering justice with mercy.

Hope

Degree----- (Cultivate) (Restrain)

Normal, buoyancy, expectancy, confidence in the future.

Perversion.—Visionary, castle building, unwise speculation.

(7) Very strong. If your executive, planning and reasoning power are equal to your hopefulness and buoyancy of spirit, you will never know what failure is, for you would not recognize it, even if it blocked your way; you would simply ride straight over it to success. If, however, these forces are deficient you are apt to expect the impossible in business and other affairs of life, and overrate prospects and underrate obstacles.

(6) Make the best of everything, and with good caution make excellent business men; may lose through being so sanguine, but go cheerfully to work to retrieve fortune.

(5) Are not inclined to speculate or risk; usually make safe investments, but rather lack business initiative.

(4) Are not hopeful enough for large en-

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terprises. Overrate evils and obstacles and should cultivate a cheerful and optimistic spirit.

(3) Look rather on the dark side and enjoy predicting failure and evil.

(2)—(1) Are very pessimistic. Your eyes are on the earth. Look up.

To cultivate, persistently count your blessings; enlarge on your good fortune and ignore the bad.

To restrain, count the cost carefully and look for the obstacles to your plans.

Reasoning Faculties

Casuality

Degree..... (Cultivate) (Restrain)

Conception of causes, originality. Reasons clearly from cause to effect.

Perversion.—Impractical theorizing and dreaming.

(7) Very strong. Gives unusual soundness to reasoning and philosophy. Are decidedly original. Have fine perception of first principles.

(6) Show excellent logic and reasoning power.

(5) Are not a profound reasoner. Evince more of the practical than of the philosophical.

DESCRIPTIVE CHART

(4) You prefer to let others solve the abstract problems of life.

(3) Are deficient in originality, but may copy well.

(2)—(1) Someone else must do the reasoning from cause to effect.

Cultivate by studying philosophy and form the habit of thinking out things for yourself.

Restrain perversion by turning attention to the doing of practical things.

Comparison

Degree..... (Cultivate) (Restrain)

Inductive reasoning, analysis, discrimination.

Perversion, criticism and hair splitting illustration.

(7) Very strong. With causality, individuality and eventuality, make fine scientists. With human nature and spirituality added, possess peculiar power in character reading and are exact in all things.

(6) Like seven, only in lower degree.

(5) You appreciate sound inductive reasoning and apt or fine comparisons, but are not strongly inclined to compare and analyze closely for yourself.

CHARACTER BUILDING AND READING

(4) Analogies must be striking to attract your attention, except when aided by individuality and causality.

(3) Lack discrimination and power to apply comparisons.

(2)—(1) Need special instruction and training in this respect.

Cultivate by carefully observing all likeness and unlikeness. Strive to illustrate one case by a similar instance and be as exact and analytic in thought and action as possible.

To restrain, avoid metaphors and similes and too critical distinctions.

Perceptive Faculties Individuality

Degree..... (Cultivate) (Restrain)

Normal.—Perception, desire to see and examine, cognizance of individual objects.

Perversion.—Impudent and idle curiosity.

(7) Very strong. Are quick of perception and irresistibly impelled to individualize everything. If otherwise well endowed, have remarkable capacity for gathering facts and acquiring knowledge.

(6) Like (7) but in somewhat lower degree.

DESCRIPTIVE CHART

(5) Are a good observer, but do not individualize detail. You thus allow many things to escape you.

(4) Wake up your curiosity as to all worth-while things.

(3) Your eyes are of little use to you in acquiring knowledge.

(2)—(1) Will need special education.

Cultivate by observing everything in detail and positively impress this acquired knowledge on other and more active faculties.

Restraint is unnecessary, but guard against perversion.

Form

Degree----- (Cultivate) (Restrain)

Cognizance and memory of outline, shape and form, judgment of symmetry, proportion, etc.

(7) Very strong. Gives remarkable and accurate memory of any object once seen, such as faces, buildings, landscapes, names in writing, etc.

(6) Are like (7) but in smaller degree.

(5) In judging of form will have to refer to original or often make mistakes.

(4) Are very apt to forget faces and outlines.

CHARACTER BUILDING AND READING

(3) Your memory and judgment of forms and outlines is indistinct and fleeting.

(2)—(1) Need special training; are almost devoid of the faculty.

Cultivate by studying outline and form, especially practice drawing from memory, then compare with original.

Size

Degree----- (Cultivate) (Restrain)

Perception of magnitude, bulk, proportion.
Ability to measure by the eye.

Perversion.—Irritation and fussing over slight departure from symmetry or proportion.

(7) Very strong. Have an almost infallible eye for measuring proportions, distances and angles. With large constructiveness and general perceptive power, make excellent mechanics and judges of textiles, etc.

(6) Are like (7) but in lower degree.

(5) Will do well with practice, but must not trust the eye. Measure everything if you would be sure of accuracy.

(4) You need the help of other perceptive powers to call out this one.

(3) Have an inaccurate eye in this respect.

DESCRIPTIVE CHART

(2) and (1) Almost destitute of ability to judge in this respect.

Cultivate by guessing at size, height, diameter, etc., and then verifying or disproving your judgment.

Weight

Degree----- (Cultivate) (Restrain)

Normal action gives conception of the laws of gravity, motion and balance.

Perversion leads to foolhardiness in climbing, balancing, etc.

(7) Very strong. Can judge of weights with extraordinary precision. Have remarkable power in balancing. Are very sure footed and could become a crack shot, walk a tight rope, or perform sleight of hand with practice.

(6) Seldom fall, are a good judge of weight, and with form, size and constructiveness large, have a natural understanding of machinery.

(5) Have a good degree of this faculty, but are not remarkable in this respect.

(4) Unless other mechanical faculties are strong, can never run machinery successfully, and are uncertain in gait and gestures.

(3) Have not much control over the muscular system or perception of weight.

CHARACTER BUILDING AND READING

(2)—(1) Need special training in these things. Are very deficient.

Cultivate by gymnastic exercises, balancing, etc.

Restrain only the perversion of this faculty.

Color

Degree----- (Cultivate) (Restrain)

Perception and memory of colors, shades and combinations of hues.

Perversion only possible when ideality and refinement are lacking, then becomes gaudiness.

(7) Very strong. Have a passion for colors and great sensitiveness to their harmonies. Clashing colors make you ill. If a painter or decorator, will excel in blending and arranging poems in colors.

(6) Less sensitive in this respect than (7) but a fine judge of color.

(5) Enjoy beauty and harmony in color when others arrange them, but cannot produce remarkable results yourself.

(4) Can never carry a shade in mind, and have only a fair appreciation of them.

(3) Can tell primary colors, but in art had better restrict yourself to black and white.

DESCRIPTIVE CHART

(2)—(1) Can scarcely tell one color from another.

Cultivate by observation and practice. Learn from others how to dress, furnish your house, etc.

Restrain perversion or extreme sensitiveness in this respect.

Order

Degree----- (Cultivate) (Restrain)
System, method, arrangement, tidyness.

Perversion.—Too precise, more systematic and neat than practical.

(7) Very strong. Are very systematic, orderly and precise in everything you do. Are annoyed by any disorder, confusion or failure to observe and appreciate your methodical arrangements. Don't sacrifice the comfort of your family and others in order to have things your way.

(6) Are like (7) but more capable of adapting yourself to conditions.

(5) Are quite orderly, but not especially put out or dismayed by unavoidable disorder.

(4) Need special training in system and order, though if comparison be large this will help matters somewhat. Like order, but seldom keep it long at a time.

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(3) Lack personal neatness and generally lay things down where last used.

(2)—(1) Are careless, in fact almost destitute of this faculty.

Cultivate by forcing yourself to observe order, system and method.

Restrain by avoiding worry or fretting over confusion or disorder that can't be helped.

Calculation

Degree..... / (Cultivate) (Restrain)

Cognizance of numbers and their relations.

Perversion.—Useless habit of counting stairs, footsteps, houses, etc.

(7) Very strong. Are remarkably apt in figures, can add several columns at once correctly. With large reasoning power, excel in mathematics.

(6) Excel in mental arithmetic, and make accurate accountants.

(5) Do very well, but will need practice and perseverance if you make a great success in the science of numbers.

(4) Will require much study, patience and perseverance to do correct work.

(3) You dislike arithmetic and remember its rules with difficulty.

DESCRIPTIVE CHART

(2)—(1) Are dull and slow in figures. Can scarcely trust yourself to make the simplest change.

To cultivate, study and practice arithmetic, keep personal accounts.

Restrain by reducing nothing to numbers unless necessary and useful.

Locality

Degree----- (Cultivate) (Restrain)

Recollection of places, localities, scenery, and the whereabouts or part of page where something once read is to be found. Love of travel and aptness at geography.

Perversion—Constant impulse to move and travel.

(7) Very strong. Find your way about as if by instinct. Have a passion for travel and are by nature a cosmopolitan. Rarely get lost and can locate anything once seen, even to parts of machinery, you seem to know by instinct just where they belong.

(6) Are like (7) but in lower degree.

(5) Find your way about by landmarks well, but have little intuition in this respect.

(4) Get easily confused and have little desire for exploration.

(3) A place never looks twice the same to

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you and always seems to have changed its geographical position since you saw it last.

(2)—(1) You need a guide, even in your own city. Are almost devoid of this faculty.

Cultivate by localizing everything.

Restrain by sometimes staying at home.

Eventuality

Degree----- (Cultivate) (Restrain)

Memory of events, occurrences, stories, and of historical and scientific facts. Anything once learned always retained.

(7) Very strong. Possess a wonderfully retentive memory. Are extremely accurate as to past facts and incidents. Devour knowledge with avidity.

(6) Have a clear and retentive memory, but not so strong as seven.

(5) Require close attention to things in order to remember accurately, but by application make good scholars.

(4) Memorize with difficulty and produce few facts when reciting.

(3) Need continued application to memorize even simple facts.

(2)—(1) Have a most treacherous and confused memory. Forget tomorrow what has been learned today.

DESCRIPTIVE CHART

Cultivate by exercising your power of recollection. If comparison is large, make a practice of comparing one thing with another as a memory aid. Commit to memory facts, events, etc.

Time

Degree----- (Cultivate) (Restrain)

Cognizance of duration and lapse of time, punctuality, memory of ages, musical measure and rhythm.

Perversion.—Undue sensitiveness to lack of rhythm, time in music, walking, etc.

(7) Very strong. Are very punctual, and when you disagree with the clock, the time-piece is usually wrong. Keep perfect time if a musician, and walk evenly and rhythmically.

(6) Are like (7) only in less degree. Are punctual, good time keepers and rarely forget an appointment.

(5) With practice can keep time in music, but had better rely on the clock for time of day.

(4) Often forget appointments and cannot keep step without effort.

(3) Lack punctuality and rhythm in movement and music.

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(2)—(1) Should cultivate this faculty or will be constantly annoyed and annoying others.

Cultivate by practicing punctuality and observe time in music, etc.

No need of restraint unless perverted.

Tune

Degree----- (Cultivate) (Restrain)

Sense of harmony, love of music, modulation of voice in speaking or singing.

Perversion.—Unbalance, neglect of the practical affairs of life.

(7) Very strong. Have exquisite sense of music, and with high organic quality and aesthetic faculties may excel in composition.

(6) Have fine musical talent and can excel as a musician.

(5) Will require patience and much practice to succeed in music.

(4) Have not much skill in this direction.

(3) Are apt to arrange a tune to suit yourself; seldom carry it correctly.

(2)—(1) Do not care for music; see little difference in tunes or harmonies.

Cultivate by listening to good music and concentrating on this part of the brain.

No restraint needed unless perverted.

DESCRIPTIVE CHART

Language

Degree----- (Cultivate) (Restrain)

Power of expression, memory of language, eloquence.

Perversion.—Verbosity, redundancy of speech, garrulousness, scolding.

(7) Very strong. Are very communicative, and if actively intellectual and of suitable temperament will be truly eloquent.

(6) Are fluent, make good speakers, and with constructiveness and artistic temperament make good writers.

(5) Have a fairly good command of language, but will write better than you will speak.

(4) Use few words, but with good intellect otherwise these are usually to the point.

(3) Find it difficult to express yourself clearly.

(2)—(1) Are silent and hesitant in speech. May think well, but can not express thought.

Cultivate by reading and forcing yourself to converse.

Restrain by thinking more and talking less.

CHARACTER BUILDING AND READING

Semi-Intellectual Sentiments

Constructiveness

Degree----- (Cultivate) (Restrain)

Power of construction in building, business, art, literature, music and invention.

(7) Very strong. With large causality, are strongly inclined to invent; with excessive continuity may attempt perpetual motion. Are wonderfully ingenious. With artistic and literary faculties, excel as writers, artists, etc.

(6) Make good mechanics and engineers, contrive and plan to good advantage.

(5) Are quite ingenious, if imitation and percepts are strong, but with these faculties deficient will show but moderate talent in constructing.

(4) Are rather deficient in this respect. Had better turn your attention to work requiring other talent than this.

(3) Are awkward in the use of tools and all constructive work. Should be patiently and gently trained in this respect in childhood.

(2)—(1) It is a waste of material for you to try to construct.

Cultivate by giving children tools early and by otherwise using the faculty as in games, story writing, etc.

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Ideality

Degree----- (Cultivate) (Restrain)

Perception and appreciation of the beautiful, refined and perfect. Love of elegance, poetry, art and literature.

Perversion.—Undue fastidiousness and over-adornment.

(7) Very strong. Have exquisite tastes and high sense of propriety. Are poetic, imaginative, and with good intellect can utilize this faculty to good effect; but lacking this, have more polish than solidity.

(6) Have fine taste, great love of beauty and perfection and excellent imagination.

(5) Have good taste, but will not be apt to sacrifice the practical to the ornamental.

(4) Care little for the embellishments of life, are plain in tastes and speech.

(3) Are inclined to pride yourself on the lack of this faculty if self esteem is large. Remember the lilies of the field.

(2)—(1) Are almost devoid of imagination and taste.

Cultivate by studying art, oratory, beauty and refinement.

Restrain by turning attention to the practical and useful.

CHARACTER BUILDING AND READING

Sublimity

Degree----- (Cultivate) (Restrain)

Perception and appreciation of the vast, il-
limitable, sublime and infinite.

Perversion.—Exaggerated and extravagant
ideas, bombastic flights of fancy and language.

(7) Very strong. Have a passion for the
sublime and magnificent in storm, mountain,
oratory, etc. Have grand conceptions of life
and the universe in general.

(6) Your conception of life is large and
comprehensive, your love of the sublime and
impressive strong.

(5) Enjoy the grand and glorious, but do
not go into ecstasies over these things.

(4) Prefer a solid, well paved road and
browsing cattle to mountain peaks and storms
at sea.

(3) You are apt to smile at the raptures
of others and think it "put on."

(2)—(1) You prefer the commonplace.

Cultivate by fixing your mind in silent con-
templation on the universe and God's laws
and all that is grand and sublime.

Restrain by avoiding exaggerated and ex-
travagant action and speech.

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Imitation

Degree----- (Cultivate) (Restrain)

Mimicry, copying, acting a part, patterning after others.

Perversion.—Copying even the faults of others and making no effort toward originality.

(7) Very strong. Have fine talent in making after a pattern, can imitate anything once seen or heard; make many gestures when speaking, and can become a rare impersonator if otherwise well endowed. Guard against unconscious imitation of undesirable traits or habits.

(6) Are like (7) but in lower degree; with large mechanical powers learn quickly whatever you see done.

(5) Had better do things in your own way; imitation is not your strong forte.

(4) It seldom occurs to you to look to others as a pattern; you prefer to be just yourself and are scarcely adaptable enough.

(3) You fail to conform in even ordinary things, and are in no sense of the word a reflected light.

(2)—(1) You are inclined to be odd. It

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is wiser to adapt ones self to environment within reasonable limits.

Cultivate by conforming more to the ways of others and by imitating the desirable traits and actions of those we meet.

Restrain by seeking originality and individuality.

Mirthfulness

Degree----- (Cultivate) (Restrain)

Perception of humor, wit and fun; also of the absurd and ludicrous.

Perversion.—Ridicule, untimely merriment, sarcasm.

(7) Very strong. Combined with fine quality and intellect, this faculty gives us our Mark Twains and Sterns. With low organization, it leads to clowishness, coarse jokes, etc.

(6) You are witty, love fun, and with large language can tell a good story.

(5) Are lively and generally see the point of a joke if it is not too fine.

(4) Are too serious. Remember that a good laugh is a tonic.

(3) You can't take a joke, and seldom see the point of one.

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(2)—(1) You think joking folly, and fun waste of time.

Cultivate by learning to tell good stories, also read and listen to fun and wit.

Restrain by avoiding unseemly wit or ridicule at the expense of others.

Agreeableness

Degree----- (Cultivate) (Restrain)

Blandness, suavity, persuasiveness.

Perversion.—Too conciliatory to be frank and sincere. Affected pleasantness.

(7) Very strong. Are peculiarly engaging in manner and win over even your opponents. If unselfish, can be a splendid peace maker, always saying the right thing. Are extremely tactful, agreeable and adaptable.

(6) Are like (7) but in lower degree.

(5) Are agreeable under auspicious circumstances, but when angry are apt to be unpleasant, especially if the executive powers are unduly developed.

(4) Don't pride yourself on your bluntness. Even hard truths can be gently told if the heart of the speaker is kind.

(3) You make few friends and usually say the wrong thing.

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(2) —(1) Almost devoid of this faculty.

Cultivate by remembering that there is enough of shadow and heartache without our aiding to it by ill considered remarks. Tell the truth kindly and sweetly; it will then do good. **Don't restrain** except to keep insincerity from creeping in.

Human Nature

Degree..... (Cultivate) (Restrain)

Discernment of character, intuitive perception of motives and intentions.

(7) Very Strong. Are a born physiognomist. Can trust your first impressions of character. With large spirituality; may develop remarkable telepathic and intuitive power.

(6) You read people intuitively and enjoy studying the signs of character in features, walk, etc.

(5) Have good talent for reading character but cannot trust to first impressions.

(4) Are only fair in this respect.

(3) Are apt to trust the wrong people, must use judgment and reason.

(2)—(1) Seldom even form an opinion of people except by aid of other faculties.

DESCRIPTIVE CHART

Cultivate by studying motives and people, especially seek the good indications. Notice

Selfish Sentiments

Degree----- (Cultivate) (Restrain)

Caution

This is the sentinel, ever watchful, prudent, apprehensive, solicitous.

Perversion, timidity, indecision, irresolution, cowardice.

(7) Very strong. Are very cautious, prudent, watchful and apprehensive. Guard against the perversion of this faculty or you will be too cautious to accomplish anything worth while and may sadly interfere with the success of others by your fears and forebodings. Your motto should be, go ahead unless you are sure you are wrong.

(6) You are like (7) but in lower degree.

(5) You are sufficiently prudent but not over anxious.

(4) With moderate hope and good reasoning power will be fairly prudent but with the reverse and excitability strong are imprudent and impulsive.

(3) You usually shut the stable door after the horse is stolen.

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(2)—(1) Are rash, reckless and seldom look before you leap.

Cultivate by being more deliberate and watchful.

Restrain by crossing no bridges until you come to them.

Approbativeness

Degree----- (Cultivate) (Restrain)

Ambition, pride, sensitiveness to praise and blame.

Perversion—Vanity, affectation, foolish display, ostentation, etc.

(7) Very strong. You are supersensitive, love praise, adulation and public approval, set great value upon reputation.

(6) Value highly the good opinion of others and like to make a good appearance; are ambitious and proud.

(5) Enjoy praise, but will not sacrifice much for it.

(4) Care little for public opinion and will not sacrifice much to satisfy ambition.

(3) Are rather contemptuous of others opinions.

(2)—(1) Are oblivious to reputation, and to the good opinion of others.

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Cultivate by considering the opinions of others and stimulating ambition.

Restrain by being less sensitive, care more for the actual value of things and less for appearances.

Self Esteem

Degree----- (Cultivate) (Restrain)

Self-respect, dignity, self-reliance, aspiration.

Perversion—Egotism, haughtiness, superciliousness.

(7) Very strong. Are extremely proud, imperious and dominating. Will make a good leader if otherwise efficient,. Will show large initiative, but must guard against the perversion of this faculty.

(6) Are proud, self-reliant and quickly resent any effort to place you in a subordinate position.

(5) Have a full degree of self respect, but are not overbearing or greedy of power.

(4) Are somewhat backward about assuming responsibilities, rather under-estimate your talents. Try to be more self-assertive.

(3) Are decidedly lacking in dignity and self-reliance.

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(2)—(1) Are very humble. Have so poor an opinion of yourself that others look down upon you in consequence.

Cultivate by assuming a greater air of dignity. Develop a better opinion of yourself and your talents. Assume responsibility and put yourself forward.

Restrain by realizing that even you may sometimes make a mistake.

Firmness

Degree----- (Cultivate) (Restrain)

Stability, perseverance, tenacity of will, decision of character.

Perversion. Obstinacy, willfulness, perversity.

(7) Very Strong. Cannot be driven and will not be persuaded. Are fixed and set in your way. With good executive power carry out great undertakings in the face of all obstacles.

(6) Are like seven only in lower degree.

(5) Are determined, but will listen to reason and persuasion.

(4) Are apt to let circumstances carry the day and are too easy and pliable for large success.

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(3) Are weak of will, lack perseverance, are changeable and undecided.

(2)—(1) You just drift with the tide. Lay hold of your oars.

Cultivate by being more positive, determined and unyielding.

Restrain by considering that one often gains much by yielding a little, especially where others rights are concerned.

Continuity

Degree----- (Cultivate) (Restrain)

Constancy, application, consecutiveness, connectedness of thought.

Perversion—Prolixity, tiresome repetition, excessive amplification, tediousness.

(7) Very strong. Have great application. Suffer when forced to leave anything unfinished. Variety is gall and wormwood rather than the spice of life with you. Guard carefully against perversion and avoid sticking to things that are not worth while simply to be able to say you have completed the task.

(6) Have excellent concentration and power to carry out a train of thought. Like to finish things and have little patience with changeable people.

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(5) Like to finish anything you undertake, but are not greatly handicapped by interruptions. Are neither tedious nor long winded.

(4) Can have several irons in the fire at once and enjoy change and variety in life. Should acquire more continuity of thought.

(3) Are apt to change your work too often to be a success; are likely to be a little of many things.

(2)—(1) Seldom finish your work or carry out a thought.

Cultivate by elaborating every thought and action, leave nothing unfinished.

Restrain by taking an interest in a variety of things and subjects.

.. **Social Group** **Amativeness**

Degree----- (Cultivate) (Restrain)

Sex love, passion, sex magnetism.

Perversion—Licentiousness, sexual depravity.

(7) Very strong. Are strongly attracted to the opposite sex, and if the faculty is unperverted wield a similar influence. Are well sexed and if of normal and self-controlled habits of thought and action will find your

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power to work, think and influence the world greater by far than in persons in whom this faculty is weak.

(6) Are characterized like seven, but in lower degree.

(5) This faculty is not a controlling factor in your nature. Can be loving and tender however if the other domestic traits are well marked, but are not so apt to overlook the faults of the loved one as though this force were stronger.

(4) Are likely to be faithful in your affections but they need calling out by love and tenderness. You are in danger of losing the affection of wife or husband through your own lack of responsiveness.

(3) If conjugality and parental love are strong may be happy in marriage, otherwise will find few with whom you could be contented.

(2)—(1) You simply cannot understand this emotion of sex love and shrink from any manifestation of affection in this respect.

To cultivate: Remember that undeveloped forces produce only negative virtues, and that this force is most potent, giving strength, power and magnetism if wisely and rightly

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directed. It is only the poorly sexed male and female who war against each other and cavil at each others failings. Look for the lovable and good in the opposite sex and strive to appreciate them.

Restrain the perverted action of this faculty by realizing that like all our other faculties it is God-given and that honor, usefulness and happiness lie in its God-ordained and legitimate uses, while dishonor, disease, death and a frightful slaughter of the innocents result from its perversion.

Conjugality

Degree----- (Cultivate) (Restrain)

Mating instinct, union for life, the monogamic faculty.

Perversion—Idolatrous affection.

(7) Very strong. Your whole heart must as a necessity of your nature be centered on one person of the opposite sex, and if love is interrupted you are heart broken and incapable of fixing your affections elsewhere.

(6) Have strong conjugal affection. Suffer intensely if disappointed in love or marriage.

(5) Can love devotedly, but if the affec-

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tions are interrupted can become equally interested in someone else.

(4) If conscientious, will remain true to one but are apt to be changeable if lacking in this respect.

(3) With you, out of sight is out of mind, unless controlled by higher faculties.

(2)—(1) Are entirely controlled by other faculties in this respect.

Cultivate by suggesting often to yourself the many good reasons why faithfulness is right and best.

Restrain through reason and judgment.

Parental Love

Degree..... (Cultivate) (Restrain)

Love of offspring, children and pets.

Perversion—Pampering, spoiling, humoring.

(7) Very strong. You idolize your children. With reason and moral judgment strong are tender, self-sacrificing and wise in your care of them. Pets and all helpless living things find a sure protector in you.

(6) Are most loving and tender as parents and guardians, defend and protect the young and helpless and promote their welfare by all possible means.

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(5) Are fond of children but not apt to spoil them unless it be by seeing their faults to plainly, and lack of patience due to a wide side head or lack of self-control.

(4) Love your own children but would rather not be bothered with those of others.

(3) Have little understanding of children or animals except as kindness or other faculties prompt it.

(2)—(1) Manifest almost no love for children and are in a hurry for them to grow up.

Cultivate by seeking to make children happy and by bettering their conditions. Your kindly interest will soon warm into love.

Restrain by bringing reason and moral judgment to bear.

Friendship ..

Degree----- (Cultivate) (Restrain)

Love of friends, society. Love without regard to sex or kinship.

Perversion comes through lack of judgment in permitting imposition or conforming to wrong or unwise action to please them.

(7) Very strong. It is no little luke-warm affection you bestow on your friends.

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You give them the milk, cream and all. You are linked to the race by strong ties and have a fine conception of the brotherhood of man. No sacrifice is too great for you to make for your friends. Once a friend, a friend forever.

(6) Are like seven only in less degree.

(5) You love your friends but will not be imposed upon through this faculty.

(4) You like your friends but are apt to tire of them and form new attachments.

(3) You are friendly to many but form few real friendships and seldom sacrifice in their behalf. .

(2)—(1) Are governed entirely by other affections.

Cultivate by seeking the friendship of the best characters you know and striving to make yourself worthy of their esteem and love.

Restrain only the perverted action as explained above.

Inhabitiveness

Degree..... (Cultivate) (Restrain)

Love of home, country and place of abode.

Perversion.—Boasting of **My Country!**

My Town! My House! Homesickness.

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(7) Very strong. Your love of home and country are such that you would rather live poorly at home than richly elsewhere. You are miserable if without a home, and should be very careful in selecting your mate for this reason. You could not be happy with a gad-about or a wanderer.

(6) Are like (7) but in lower degree.

(5) Are attached to your home, but can change without serious homesickness so far as the place is concerned.

(4) Rather enjoy the prospect of a change so long as your other affections are not interfered with.

(3) Are somewhat of a rolling stone and at home wherever you happen to be. With large locality, you would like to be a globe trotter.

(2)—(1) You must be held at home by other faculties than this if held at all.

Cultivate by establishing and beautifying a home.

Restrain by forcing yourself to go out and enjoy the beauties of the rest of the world. The stay at home stone may gather too much moss.

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Selfish Propensities

Executiveness

Degree----- (Cultivate) (Restrain)

Force, energy, aggressiveness, executive power.

Perversion.—Destructiveness, anger, revenge, even to the taking of life.

(7) Very strong. Are extremely energetic and delight in great undertakings. Have executive power of high order, and if your intelligence is likewise strong, are capable of accomplishing great things in the world. Be very careful not to permit perversion of this faculty.

(6) Like seven, but in smaller degree.

(5) You can be aroused to a considerable degree of force, and are not lacking in energy for the ordinary affairs of life, especially the business for which you are adapted.

(4) Need to have this faculty called out by special conditions and effort.

(3) Are lacking in force and energy.

(2)—(1) You accomplish little except through the action of other faculties.

Cultivate by undertaking things you are afraid of. Constantly suggest force, power and energy to yourself and act upon the suggestion.

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Restrain by undertaking less. Don't overdo. Especially avoid the perversion of this faculty.

Courage

Degree..... (Cultivate) (Restrain)

Fearlessness, resistance, intrepidity, boldness, presence of mind.

Perversion—Anger, contention, quarreling, brawling and overwork.

(7) Very strong. You have a bold, resolute, courageous spirit, and if otherwise well endowed can be a power for good in the world. You love argument, and are generally found in the thick of the fray. You are not afraid of work, nor for that matter of anything else, and should lead an active life.

(6) Are like seven, but in lower degree.

(5) Have good courage and energy, but the dynamo of force in your makeup is not the resistless and lasting power as where this faculty is larger.

(4) Are fairly energetic, but are perfectly willing someone else should take the lead, especially in hard work.

(3) You lack energy and seldom resent the actions of others unless urged by other faculties. Prefer ease to glory. Wake up.

DESCRIPTIVE CHART

(2)—(1) I can't, frequently occurs in your vocabulary. Make an effort to stem the tide or you will drift to disaster.

Cultivate by first looking to your physical condition. Then auto-suggest courage, strength, energy, and act upon it.

Restrain only the perversion.

Acquisitiveness

Degree..... (Cultivate) (Restrain)

Desire to accumulate property, to lay by and store up for a rainy day.

Perversion.—Hoarding, miserly penuriousness, frenzied finance.

(7) Very strong. Are very anxious to acquire wealth. With conscience, kindness and large practical brain, can amass great wealth and dispense it royally. But with these faculties small and secretiveness and selfish elements large, will be grasping, penurious, and regardless of the welfare and rights of others.

(6) You are anxious to gather gear and will put forth every effort to that end, though the faculty does not so dominate as in seven.

(5) You take good care of what you possess and are industrious if possessed of force

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and sense of responsibility, but are not miserly.

(4) You spend rather too freely and are too liberal if kindness is large.

(3) Are careless of your belongings and will thus work a hardship on yourself and others.

(2)—(1) Do not know the value of money and seldom receive value for what you spend.

Cultivate by keeping a strict account of expenses. Save wherever possible and thus guard against the horrors of dependence in old age.

Restrain by loosening your purse string and seeking riches of soul.

Vitateness

Degree..... (Cultivate) (Restrain)

Tenacity of life and all that pertains to existence here on earth. Resistance to death.

Perversion.—Abject or unbalanced dread of the change called death.

(7) Very strong. You have a most tenacious hold on life and resist disease with intense energy. You would live through conditions that would kill others less endowed in this respect. Learn to look upon death as simply the door through which we pass to further progress.

DESCRIPTIVE CHART

(6) Like (7) only in lower degree.

(5) Have considerable love of life and power to resist disease, but have no desperate fear of death. With right spiritual conditions, you regard it as natural and desirable that life here should be limited in point of time.

(4) You have only ordinary love of life and little fear of death.

(3) You may have great interest in life, but it will be the result of other faculties than this, such as love of family or friends, desire to do good, etc.

(2)—(1) You should develop this quality or may die through making no effort to live.

Cultivate by realizing that life is beautiful and that there is more sunshine than sorrow in the world. Learn to look upon life as opportunity for growth and development.

Restrain by considering that worry hastens dissolution and that those who live to great age are seldom to be envied.

Secretiveness

Degree----- (Cultivate) (Restrain)
Reserve, discretion, policy, self-control.

Perversion.—Duplicity, insincerity, lying, subterfuge.

(7) Very strong. Are extremely non-

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committal and reserved, surround everything you do with an air of mystery, even when an open policy would do better, find it very hard to make yourself understood, as most people are not good at guessing, and you simply can not bring yourself to a full and frank statement of the case. It will, however, be well for you to try, for however much we may admire a proper reserve and ability to control the emotions under some circumstances, we prefer the open and frank course most of the time. The extreme action of this faculty is a relic of that barbaric time when our remote ancestors could only walk abroad fully armed and ever on the alert for prowling enemies.

(6) Are like seven, but not so overwhelmingly secretive.

(5) You have excellent reserve and self-control, as a rule, and with large conscience tell nothing if the truth can not be told.

(4) Are frank and candid; with large caution will conceal feelings fairly well when necessary, except under excitement.

(3) Often say more than you mean, appear worse or better than you are because you fully express either faults or virtues.

DESCRIPTIVE CHART

(2)—(1) You tell all you know, and sometimes more.

Cultivate by practicing more reserve and self-control, and never commit the enormity of revealing the secrets of others, especially if given in confidence by those who trust your sincerity and friendship.

Restrain by being more communicative. You will be happier, and so will others.

Appetite

Degree----- (Cultivate) (Restrain)

Alimentiveness, relish for food.

Perversion.—Gormandizing and gluttony.

(7) Very strong. Are extremely apt to over-eat, and have a dull brain and stomach trouble as a result. Eat to live, instead of living to eat.

(6) Love good food and a well-set table, and with large social faculties insist on feeding everyone who comes to the house.

(5) Relish your food, but are not greedy in this respect.

(4) You eat to live, and can get along on very little food.

(3) If you cook, it is for others; you would not take the trouble to cook for yourself.

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(2)—(1) Seldom relish your food and are very unsatisfactory to cook for. You should study this subject or you will not properly nourish the body.

Cultivate by attending more to matters of diet and refuse to permit any annoyance to be brought to the table.

Restrain by giving the stomach more rest, and drink plenty of cold or hot water to reduce the fever and craving for food. Restrict your diet or you will be liable to dig your grave with your teeth.

Bibacity

Degree----- (Cultivate) (Restrain)

Love of liquids, fondness for bathing, boating, swimming, and marine life.

Perversion.—Drunkenness, excessive thirst.

(7) Very strong. Are partial to liquids and liquid foods. Love bathing, boating, etc. Must guard against perversion.

(6) Are like (7) but in lower degree.

(5) Enjoy water, but do not go to excess.

(4) Are apt to drink too little for your own good. Cultivate a love of water and drink more than you incline to.

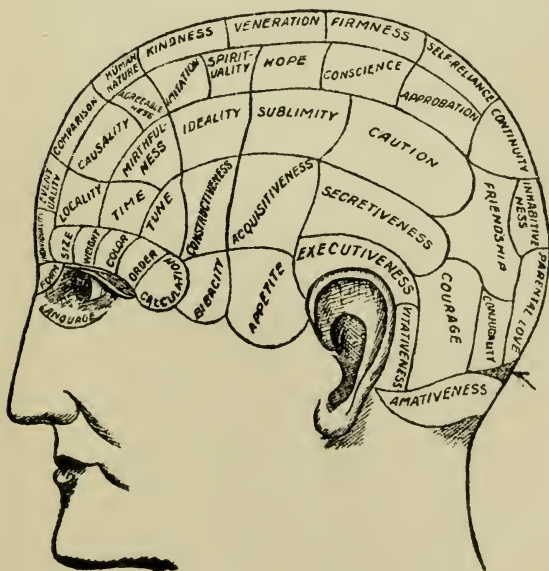
DESCRIPTIVE CHART

(3) You prefer to take your voyages on dry land and like solid foods.

(2)—(1) Have an innate aversion to water.

Cultivate by regular bathing habits, and above all see that your bathing facilities are convenient and comfortable. This will make bathing a joy instead of a hardship. Drink plenty of pure water regularly, after a while the system will call for it.

Restrain the perversion of this faculty by abstaining from all stimulating drink.





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